

March 3, 1990

Dear Aunt Helen + Uncle Sam,

I would have written long ago - but I kept thinking - like Uncle Tom (who managed to get his written after all!) - that I really would write my Xmas letter + send it out + perhaps call it a New Year's letter!! Reality has struck + I do want to let you both know what a god-send your record player was. We are using it up in the children's bedroom + play "beautiful music" as they go to sleep - and finally, after 5 years!, we don't have to stick around until they drop off. We have slowly moved down the hall to the study + will soon tell them that we will be down stairs while they go to sleep! So thank-you!! It was the most important Christmas present of the bunch - especially for Jerry + me!!

To a more sober note ... This ~~one~~ will sound like an epilogue after Horrie's marriage troubles - but Jerry + I have finally gone for marriage counseling too + it is very difficult. We really want it to work + hope you will pray with us that it will. Often we feel hopeful - and at other times it gets very discouraging. We worry about the children



150 Leacock Lane
Princeton N.J. 08540
April 7, 1990

Dear Mr. Ritchel:

How kind of you to write me about considering a part-time church position in retirement.

I must admit that today in particular - my 74th birthday - the suggestion is more and more appealing. But I must confess that I have rashly taken on some publication commitments that will keep me hard at work until at least 1994. I will try to complete a 2-volume History of Christianity in Asia by then, and have an appointment as a member of the Center of Theological Inquiry here in Princeton.

Power to you in your own good work. I feel deeply that our denomination needs urgently more churches and ministries like yours.

Sincerely,
Sam Moffett

APR 7 1990



asian center for theological studies and mission
asia united theological college

April 19, 1990

Cable Address: ASIATHEOCENTER, Seoul, Korea

Dr. Samuel H. Moffett
Princeton Theological Seminary
150 Leabrook Lane
Princeton, New Jersey 08540

Dear Sam,

It was good to receive your letter of April 7th which I discussed with Dr. Han and others interested in meeting you and Eileen during your brief visit. We understand that the seminary is inviting you, so obviously they have priority on your time. However, we have the following requests.

Sunday, May 20th, you are invited to speak at the Seoul Union Church for both services, 8:30 and 10:45 and to then share in a coffee time following the second service. This will be an opportunity for you to briefly meet with several of your friends.

Monday, May 21st, Dr. Han would like for you to have dinner with the ACTS faculty and then to give a public lecture in the evening. This will be interpreted, and we'd like to have the topic of the lecture in advance so we can prepare invitations to friends of ACTS.

Tuesday, May 22nd, we'd like to have you speak at chapel at Yang Pyung, simple lunch with the faculty, informal time of fellowship with the overseas students, and then give a lecture to the student body (2 hours). This will be interpreted and can be the same lecture given Monday night at the Seodaemun campus if you like. This will make a full day, but we really want to have you see the new campus. If you are committed for Tuesday, you could then come on Wednesday, but there would be no chapel period.

We are glad that you are planning to attend the ACTS in USA board meeting on July 17th in Dr. Engstrom's office. You mentioned seeking an opportunity to preach in the L.A. area to help with your travel expenses. Dr. Paul Cedar has resigned as Pastor of the Lake Avenue Congregational Church effecting May first to take the Presidency of the Evangelical Free Church of America with headquarters in Minneapolis. Perhaps Ted could arrange an invitation for you to speak at Lake Avenue, I don't know. We eagerly look forward to your coming and I will await your reply.

Sincerely yours, *Marlin*

cc: Drs. Han, Yu, Moore, Engstrom, King

J. Wood-Buckley
66 Jackson Street
San Haven NJ 07704



Ms. Eileen F. Moffett
c/o Dr. Samuel Moffett
Princeton Theological Seminary

66 Jackson St.

Pain Have NJ

07704

April 28, 1990

Dear Mrs Eileen Moffett,

I am writing you a note - (at 11:30 at night !!) to tell you I think your book Korean Ways is wonderful.

My son is 2½, adopted from Korea and a great lover of books.

I can't tell you where I bought your book. I've collected anything I can get on Korea for years - 2 years before he arrived - ... + 2½

He was very interested - the beautiful paintings + asked me to read the full text twice tonight.

It will be a favorite. Please, I see it was published - 1986.

Have you written other books?

I am taking a chance on sending this c/o Princeton Theol. Sem. rather than to the publisher

- Sent - just for speed.

I hope you get this message

Thanks again for the
wonderful book !!

Sincerely,

Jenny Wood Buckley

I would like to purchase
several more copies for friends
& to show it to our parents
group - for the adoption
agency - is it available
in the US - or should I send
requests to the publisher?

FAMILY MEMORIES OF THE LIFE AND THOUGHT OF SAMUEL AUSTIN MOFFETT

Korea seems like home to me

Welcome you have given to our family and what a great privilege it is to be home again, for ~~Korea is my kohyang~~ my tongue which somehow refuses to speak in English. I am Korea-born.

But I have come up in the world! - I am 13, 14

... of the Taedong River beneath ... can't speak Korean well! I have ... once knew. Please forgive me.

... son, to honor my father who ... years ago. It was his twenty- ... He had graduated from seminary in ... to the mission field, he took the ... Missouri to test himself. "If the ... year", he said to himself, "I will ... if they don't want me to stay,

... God doesn't think I would make ... we are, as a family, that they ... he said, "No, you are very ... He wants me to go to Korea."

church in Missouri

... sons have come to honor him. The ... of the sons became ministers. Two ... us, and a grandson who bears his ... great-granddaughter. All the rest of ... father now has eight grandsons, five ... sons, and 8 great-granddaughters.

... and your welcome and for remembering ... build up for God's glory the great ... ch is indeed a miracle of God's

... years this has been. Through them ... as a family, and has blessed you as ... greatest Christian churches in the

Now about Samuel A. Moffett. I make no apologies for ~~beginning~~ speaking of "family" memories of his life & thought. When I talk about my own father, I find it impossible to give a formal academic lecture. (p.1)

The Moffetts come from the town of Moffat in Scotland, ^{Scotland is known as a tiny} that tiny, rocky ~~northwest~~ ^{country} of poets and preachers and engineers. There was something of all three in my father—a poet's vision, a preacher's fire, and an engineer's gift for finding workable solutions to practical problems.

1. Let me begin with ^{poet's} the vision. ^{My father was not exactly a poet though he did} ~~Moffett had enough of the~~ lyrical Scot in him to take bagpipe records ^{out to Korea}, when Edison ^{had} invented his talking machine, so that his five sons would grow up to the sound of the pipes. But that is not what I mean by saying that his mission began with a ~~poet's~~ vision. Poetry to a Scots Presbyterian is more than music. It is theology.

Moffett's mission to Korea began with ^a that great and impossible dream that swept ^{hundreds of} American college students of the 1880s and 1890s into the Student Volunteer Movement. Its slogan was "The Evangelization of the World in Our Generation." At Hanover College in Indiana where he was elected president of the college YMCA ^{and tied for first place} ~~scholastically in his graduating class~~, He found that the student volunteers for mission were the most effective members of the YMCA. By the end of the century the Student Volunteer Movement ^{with its vision of a mission to the whole world} was sending out 2000 missionaries a year, ~~for a while~~. Underwood at New Brunswick in New Jersey, and Moffett and Gifford and Baird and Swallen and Bernheisel at McCormick Seminary in Chicago were among the ^{students} volunteers who came in the early years to Korea.

Theologically the movement is sometimes misrepresented as foolishly promising that the whole world would be converted in one generation. But those pioneers were not that naive. They were realists and theologically literate enough to know that it is the Holy Spirit who converts, not men or women. ^{And} the Spirit works when, where and how He pleases. No, that slogan, "The Evangelization of the World in Our Generation" was a vision, and a challenge, not a triumphalist ^{crusade} ~~pledge~~ for converts. Their task, they believed, was simply to proclaim the good news to those who had never been given a chance to hear it. And in those terms, it was not an impossible ^{vision of} ~~as it~~ all sounded. In fact, as Prof. Latourette's three volumes on the "Great Century of Missions", the 19th century, (in his History of Christian Expansion) so clearly shows, in not much more than their "one generation" those pioneers of a hundred years ago came nearer than most people realize to carrying the gospel and planting the church in every nation of the world. That is how the gospel came to Korea with those first Protestants in 1884, ^{the same vision heralded} ~~and how~~ Moffett reached Chemulpo in January 1890. He had a vision. The Koreans in the Pyengyang, area gave him a nickname, "The Looking Up the Road Man". He kept planning ahead, ^{called him to try to reach} ~~toward~~ his vision of all Korea for Christ.

2. ^{That brings me to my second point. First the poet's vision. Now the preacher's theological fire.} ~~The Preacher's Fire.~~ But it takes more than a vision to actually move ahead ^{and} ~~toward~~ a goal. It was the powerful combination of that theological vision with the preacher's fire in him that took Moffett out of Seoul and sent him north into territory forbidden for foreign residence, ~~beyond the safety of the treaty ports, Seoul and Pusan.~~

So foreigners can see was then possible

Dr. Richard Baird once told me a story he heard from his father. ~~that~~ At one of the early meetings of Seoul station, Moffett came storming into the meeting and said, "The Lord did not send me to Korea to spend the rest of my life teaching the boys in ~~that school~~ ^{the orphanage} (the small orphanage started a few years earlier which had been turned over to him for supervision in 1890) how to bound the state of North Carolina!". ^{As a new arrival he had been put in charge of the little school for boys. Underwood had studied.} That was how they taught geography, American ~~geography~~, in those days, by taking a state and memorizing the names of all other states that touched it. Moffett who had already begun to revise the curriculum to include Chinese characters, and more of Korean ^{own} ^{background}, was ~~still~~ ^{not} dissatisfied. ^{He was determined to} reach out beyond the treaty settlements into the interior ^{to try to reach the people} and live and preach the gospel there. ^{All Korea for Christ. And that's exactly what he did.}

His first trip north was with Appenzeller, the Methodist. And he kept going back, trying to make a beachhead for the mission in the old capital of Pyengyang, famous for its wickedness, its beautiful "kisaeng", and its tiger-hunters. He was stoned in the streets on one occasion, but that was not unusual in Pyengyang which was ^{at the time} well-known for its great stone fights. The man who led the mob ^{was a} Later became the Korean church's own first missionary, but that is another story. Anyway, after many attempts ^{he} was finally able to remain and begin settled residential missionary work.

The theology of his early preaching was ~~very~~ simple, and remarkably well contextualized, to use a later popular ^{missiological} ^{word}. They tell me he would stand up in the market place on a market day and begin by saying something like this: "I am not at all afraid of your evil spirits." ^{and immediately} Now every one was afraid of evil spirits in those days, the people would begin to listen. "I'm not afraid of the spirits", he would go on, "because I know the Great Spirit, God". There had been a dispute among the missionaries as to what they should call God in Korean. Some wanted to use the Chinese term, "Chon-Ju" (Heavenly Lord); but others, including my father, felt a Korean word would be better. ^{They chose} a little-used name of a spirit no longer associated with any organized religion or temple, the name "Hananim". So he said, "I know the Great Spirit, Hananim", and the market people liked its more familiar Korean sound. ^{and} "I'm not afraid of little evil spirits because "Hananim" loves me," ^{he would continue,} "and if he loves me, no other spirit can hurt me. And the proof of his love is that he sent his only Son, Jesus, to die for me and save me." The people understood that kind of theology, and seemed more ready to here it there than elsewhere. It was there in the northwest that the first great explosions of Korean church growth occurred, ~~and~~ Pyengyang, the city that had begun by stoning the missionary was soon being called "Yerusalem", the city of churches, because they ^{they} thought a Christian city should be called by the name of the ^{mother} ~~first~~ city of the Christians ^{cities}, Jerusalem.

Perhaps "fire" is the wrong word to describe ^{use in} Moffett's preaching. ^{ing} It was warm, ^{had it uses} and gentle, and winning. Not very dramatic. He was never a mass evangelist, ^{but} preferred one-on-one personal conversations with people about their lives and hopes, and about Jesus Christ, the living Lord ^{who is} and the Hope of the world. ^{only} People used to say, "Moffett, you should get a car. You could get around to more people. But ^{to the end of his days in Korea,} he never owned a car. "It would take me too fast past too many Koreans I want to talk to about Christ," he said.

But when the fire fell, as in the great Korean revival of 1906 and 1907, he welcomed it. Kiel Sun-Joo Moksa, of Pyengyang, father's closest Korean associate by that time, who would soon take father's place as pastor of the first church in Pyengyang, was organizing early morning prayer meetings for the converts, and Dr. Hardie of Wonsan was also calling the Methodists to prayer for renewal, and Father organized the first such meetings for Methodists and Presbyterians alike in Pyengyang. But when, while father was away on a trip to America, those prayer meetings exploded in emotion-filled revival meetings that observers compared to the Wesleyan revivals in England, and father returned to Korea, some wondered how his sober, steady Presbyterian theology would react to such dramatic outbursts of the spirit in his church. But Moffett's theology was Biblical first, and Presbyterian only second, "The first Pentecost was Biblical", he said. "So let us be careful lest by opposing renewal and revival in the church today, we be guilty of opposing the Holy Spirit." He felt that the revival experiences of those days was the Spirit's method of cleansing and purifying the sudden expansion of church growth that had begun to amaze both the missionaries in Korea and their mission boards at home. ^{The revival also made his theology more ecumenical. It begged over all denominational boundaries - Presbyterians and Methodists alike were caught up in it. And the Koreans said to the missionaries, "Some of you go back to G. C. W. & some to J. H. Wesley; that we can only remember that we became a growing church in the great revival."}

3. The Engineer's Practicality: A Theology for the Church. Five years earlier, in 1902, a year after accepting his first two students for theological training for the ministry in the seminary he founded, Moffett looked back over his first twelve years of work in the north, and while rejoicing at the impressive and unexpected growth of the church there, ^{and like a good scientist} tried to explain the inner reasons for the sudden changes he saw ^{happening all} around him,

p. 9A

(to 9A)

How had a region which seemed so adamantly resistant to the gospel, so quickly ^{grew up} received it? How had a city which had hated him, stoned him, tried in every way to drive him out, and over and over again threatened to kill him, and with him, all who followed his teaching, turned into a city whose largest building was now a Christian church, a city where 2000 people gathered for worship every Sunday, and where 25 other new churches had sprung up within 20 miles of the once "wicked" city.

The reasons, he concluded back then in 1902, were three-fold, and these three ^{convictions} formed the working core of his theology for a growing church - convictions. ^{for theology to be a working theology, it is called to confront, but urged him to make sense his own, for he seemed to have an engineer's aptitude for seeing the other things instead, but with belief that seeing needs theology to see for the whole truth.}

1. First, ^{was} an emphasis on the spiritual. ^{He insisted that,} Any emphasis on material success ^{which} tends to ignore the priority of the spiritual and transcendent character of the Christian world-view will distort the basic message of the gospel. "There must be no appeal to selfishness," he wrote. "No material, financial, educational or other advantages" can be allowed to obscure the ultimate truth that the gospel's only final blessings are victory over sin by the love and grace of God, and by the Jesus Christ's atoning work of salvation on the cross, and by the empowerment of the Holy Spirit toward repentance for sin, and the resulting ^{and} life of peace and joy not only in this world but for eternity. "We have not held forth [a promise] of a life of ease," he wrote, "but one of reproach and persecution" which nevertheless gives

First, he believed, a working theology must emphasize the SPIRITUAL nature of the church.

The Engineer's

III. The third trait I find in Miffett's life and theology, is his common-sense approach to theology. If Scotts are poets, and preachers and engineers, this would be the engineer or scientist in him. In college in Indiana, his science professors, impressed with his work in chemistry, persuaded him to stay for another year of graduate research to ~~earn~~ ^{earn} a Master's degree. Then they wanted him to go to Johns Hopkins for a doctoral ^{program} ~~research~~ on the still unsolved problem, ~~then~~, of how to get aluminum out of Bauxite clay. He did his master's work, but in the process, ~~decided~~ ^{he} came to the conclusion that the Kingdom of God ^{is} more important than aluminum. So he went to seminary.

But his scientific training ^{always} colored his approach to theology. It led ^{him} to a conviction that Christian Theology must be a working theology. Not just theory. ~~For~~ And not just a logical, reasonable system of doctrine. For years he taught the Westminster catechism at the Pyongyang Seminary, as ^{an} introduction to the very basis of the Reformed faith, and ~~he~~ defended its orthodoxy with conviction and vigour. It was the foundation of his theological world view; - the sovereignty of God, the deity of Christ, salvation by grace ^{and} ~~not~~ works, the radical nature of sin, justification by faith ^{alone}, ~~and~~ ^{not} the requirement of repentance.

However, ~~but~~ all this was ^{only the framework, the engineer's} ~~groundwork~~ ^{the beginning}, the foundation stones ^{for} the building ^{up} of the ^{believer's} ^{life} ^{work} for God. It is interesting to see how ^{in his teaching} ~~he~~ ^{transferred} from the catechism ^{into} evangelism and mission. Engineers make things work. As it turned out ^{the large mission society that he} ~~he~~ had the knack of putting theology to work ^{for evangelism}, and ^{for} getting Christians to work together ⁱⁿ mission. He was a born administrator, negotiator and planner. In Pyongyang, he built up a team of missionaries who made that city the largest ^{pastorless} mission station in the world, ~~but~~ that was not what he was aiming at. His theology was not ^{just} really a theology of mission - though that was an important part of it. ~~His was a theology for a growing church.~~ ^{No} was it ^{just} a church-growth theology, ^{though} that too was important. ^{the} emphasis was not on growth ^{but} on the ^{body} of Christ ^{of the Kingdom}. A theology for a growing church.

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such peace and joy as none of this world's material success can ever offer. And because his own ~~life~~ ^{life} experience ~~of~~ ^{of} perseverance. ^{over perfection in} Pyongyang matched all that he said, ^{about his life in Christ} the people believed him. ~~the~~ ^{the} ~~second~~ ^{second}, he said, "emphasize evangelism."

b. ~~Emphasis~~ ^{Emphasis} on evangelism. He insisted that evangelism is "the mission of the church", the only work of the church that other bodies of well-meaning people can do. Others can educate, heal, help and civilize, but only Christians can evangelize. "The preaching of the gospel," he wrote, is the God-ordained means to accomplish the mission to which Christ calls his church. "Education, philanthropy, civilization are not the object of evangelism, nor its means, but the result of evangelization." Of course medical work is extremely important. Jesus healed the sick and so should his disciples. But that is secondary to the preaching of the kingdom of God. Education is indispensable. At one point, Moffett insisted that every time a church was built, Christians should build a school next to it. He himself founded more than 200 schools, everything from primary schools, ~~to~~ ^{and} commercial high schools to a college and a seminary. ~~Had not Christ called his disciples to "teach all things, whatsoever I have commanded you?"~~ But education, too, is secondary, he said, and should not precede evangelism but follow it, ^{it should be organized} after the church is established, and should give priority to the nurture and growth of the Christian community, and ^{through them} to the nation.

c. ~~And finally~~ ^{this is a great} emphasis on "Scripture as the standard of Holy Living". The theology of those early missionary pioneers in Korea is sometimes caricatured by modern revisionist historians as a narrow, intolerant, insensitive fundamentalism. But that is poor history. It judges the past by the present, and thereby distorts it. It wrenches ^{the best} it out of its own context, and demands that it conform to a ^{modern} context it never knew. That is like criticizing Socrates for ^{not being more} ~~not leading a political revolution~~ ^{to appreciate Karl Marx} or assailing Jesus for ^{not leading a political revolution} against the Roman empire, like a modern freedom fighter. [Never mind that when Jews did revolt they lost their freedom forever, while paradoxically Jesus's non-violent spiritual revolution conquered Rome itself].

No, the early missionaries were not fundamentalists. Modern fundamentalism had not even been invented ~~yet~~ ^{was} back in 1900. Moffett's theology ~~was not fundamentalism, but~~ ^{was} 19th century evangelicalism. It was the theology of the great American Protestant consensus that grew out of the early "Great American" awakenings of the 18th century. It was not divisive and polemic like the later 20th century fundamentalism that tore the American church apart into bitter, warring segments, liberals against conservatives, and modernists against fundamentalists. ^{It was evangelical in the best sense of that word.}

^{His} Moffett's theology had been formed in a significant part by the mediating spirit of his theology teacher, Professor Herrick Johnson of Hanover College and McCormick Seminary, ^{Johnson's} whose basic thrust was, "If the roots are sound, the differences in the leaves don't really matter". Johnson was conservative, but tolerant. At one point he even defended a book by Charles Briggs whom some were accusing of modernist heresy.

So ~~was~~ ^{was} Moffett

So ^{was} also Moffett. He wrote, "There can be no compromise when there is a "Thus saith the Lord", but there is "the greatest liberty in non-essentials". William Blair (in "Precious Memories of Dr. Samuel A. Moffett") relates a revealing incident from a period when some members of the mission were trying to limit membership in the mission to premillennialists alone. Moffett himself was a mild undogmatic premillennialist, but felt that ~~was~~ ^{was} going too far. ~~When he was asked,~~ ^{When later,} "But was there ever a time when you did not hope that Christ might return soon?" ^{he was asked,} he hesitated, then said with a disarming smile, "Well, yes. Just before I was about to be married". The mission dropped its case against dissenters on non-essentials ^{the mission was finally split by the fundamentalist critics, in the 1930s, but was Moffett who kept the majority, loyal to the denomination, because, as he often said, "The head of the church is Christ, and as long as the creed of our church declares that the Bible is the only infallible rule of faith and practice, it was his emphasis on the authority of the Bible as the only infallible rule of faith and practice"} (The last phrase, "of faith and practice" is important, ^{and distinguishes} evangelicalism from fundamentalism, ^{if ever, this except a God's absolute authority over the Christian's faith and practice} that formed the theological roots of Moffett's involvement in the Korean Independence Movement of 1919, and of his successful protest against the Japanese prohibition of teaching the Bible in Christian schools, and of his final, but unsuccessful, confrontation with the Japanese military on the issue of compulsory Christian attendance at Japanese shinto shrines. ^{for him, God's word had absolute authority, not just in faith, but in practice - not just for the spirit, but for the flesh} It was for this that after 46 years in Korea he was expelled by the Japanese. Like Luther he took his stand on Scripture, "No other gods before me", and like Luther he was ready to take the consequences.

I began by looking at my father as a Scot. But it is not his Scottish lyric vision for the church, nor the fire of his Scottish gospel preaching, nor his practical, Scottish common-sense theology that I want you to remember. I think I would rather have you remember that by the time he left Korea he was ~~more Korean than~~ ^{more} a Scot ^{and more a Korean}. He lived only ~~three~~ ^{for many years} ~~more~~ years ^{here} after the Japanese forced him out, and in California ^{for many years} the people in the post office smiled and still remember ^{ed} him coming to the window and asking for stamps. "Sam ^{wondering why they didn't understand him} ~~non-chari~~", he would say, and then shake his head, ^{as also had every} when he ~~saw their~~ ^{uncomprehending} looks. After 46 years in Korea he was ~~more~~ ^{more} Korean ^{than} than American. "Chon chases"

He had always lived in a Korean style house, ~~not a brick house~~. He lived alone ^{in P.Y.} in Pyongyang ^{with the Koreans} with the Koreans ^{until other Americans were able to join him for permanent missionary residence.} until other Americans were able to join him for permanent missionary residence. And when he was finally asked to organize the church as more than a collection of separate Korean congregations under missionary control, he made sure that it would be a Korean church. With Kiel Sun-Joo, his student and closest associate, he labored to frame a constitution that would combine Biblical theology with Presbyterian representational, democratic government, and Korean independence with respect for Korean traditions.

He has been called the principal architect of the Korean Presbyterian church. He was elected its first moderator when the first ~~Korean~~ ^{Korean} presbytery was organized in 1907 as a self-governing church. For years its first ~~ordained~~ ^{ordained} ministers were all his former students. ^{And they made it a Korean church, saw to it that as he had hoped and prayed, it did indeed become a thoroughly Korean church.}

I am proud to be his son. But ~~I am more proud~~ today as we

celebrate the 100th anniversary of his landing in ~~Korea~~, and the 89th anniversary of his founding of ~~this~~ the first Protestant seminary ~~in~~ Korea, I am more proud of those students of his, and of their sons and daughters, and grandsons and granddaughters, and great-grandsons and great-granddaughters, and of what you have done during these past 100 years by the grace of God and the power of the Spirit. Through the Korean church you have changed Korea. And now through your own missionaries you yourselves are reaching out across the whole world. How things have changed since my father, as moderator of your first presbytery commissioned your first missionary, Yi Ki-Poong, 83 years ago, the man who had led the mob who stoned him in the streets of Pyenyang only 16 years earlier.

If he is listening to me today, he will say, "Sam, you talk too much about me + not enough about Christ. He would remind me that they were"

No one works alone for Christ. ~~There are always~~ those who ^{came before him} have ~~gone before~~, and those who ^{came after him} and the great work goes on. So I think, in closing that father might like me to say for him, something like this: ^{like Paul & the Romans} Others ^{planted} planted--Saw Sang-Yoon, ^{after me - the mission + the work} Dr. Allen, Underwood; ^{so did} I watered--and many ^{will plant and many} will plant and many ^{will water} will water. But it is God who gives the increase, and to Him be all the glory.

-- Samuel Hugh Moffett
 Seoul, Korea
 May 18, 1990

Copy

Mrs. Eleanor Luce Moore
Weston, Conn.

June 7, 1990

Dear Mrs. Moore:

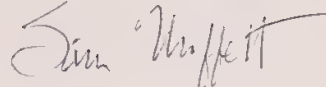
Eileen and I have just returned from our trip to Korea for the centennial celebration of my father's arrival in Korea in 1890. We are jet-weary but thoroughly pleased with our ten days there, and shorter stops in Japan, Hong Kong, Macao, and a one-day tour across the border into China from Macao.

Your gracious letter was waiting for us here, and we are delighted at the thought of the overnight visit with you in Weston on June 21. I am afraid that staying overnight will be an imposition, but cannot resist accepting the invitation with alacrity. You are most kind.

I talked with Homer and Helen Jones this morning, and the 21st is just right for them. We will probably all come up in their car, and arrive not long before the dinner hour. They think we should allow about three hours, or three and a half, for the drive.

What a treat that will be for us. Incidentally, I am writing this in my study at Luce Hall, at the Center.

Yours most sincerely,



Samuel Hugh Moffett
150 Leabrook Lane
Princeton, NJ, 08540
(Tel. 609-683-1268)

150 Leabrook Lane
Princeton, NJ 08540
USA
June 28, 1990

Dear Elder Kim:

How wonderful it was to be able to get back to our "second kohyang", Andong, and to see so many old friends from the happy years we spent there thirty years ago. Eileen and I were so afraid we might miss you, for we were not sure we would be able to fit Andong into the heavy schedule the seminary had arranged for us, and we knew how busy you are in your great work for country churches we thought you might be away.

But there you were and the sight of your dear, smiling face brought back a flood of golden memories of how you spent hours teaching me to preach in Korean, and how you traveled with me to hundreds of country churches up the hills and down the long valleys. Those were great days. Eileen and I often say they were the happiest and most satisfying years of our missionary life.

The gift you pressed into my hand as we left was far too generous, but it is precious and we will always remember it. You never should have given us anything at all, for we have always been in your debt for your loyalty, your faith, and your many kindnesses.

You are a wonderful model of an elder to the rising young generation of Korean Christian leaders. Is it eight new churches you have started since we left Andong? The Lord will bless you for your faithfulness. You are much in our prayers.

May the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you and your loved ones, now and always.

Sincerely,

Samuel Hugh Moffett

CENTER OF THEOLOGICAL INQUIRY
50 STOCKTON STREET
PRINCETON NEW JERSEY 08540

609 683 4797

July 14, 1990

Dear Mr. Gilbertson:

I am glad you are rereading and enjoying the Fish family history. Your original copy was so well done, and so enlightening that I look forward to the new one.

I am enclosing some material you asked for, particularly about my father. It is probably too late for the revision, but can go in your files for future reference.

There is much more I could send, and if you wish I can add dates and names to my mothers' genealogies which were not immediately reclaimable to memory.

Power to you,

Sam Muffett

Enclosed: ① S. A. Muffett - descendant charts, 2.

- ② S. A. Muffett - 1937
- ③ S. A. Muffett - Presb. Ch. Photo Series
- ④ S. A. Muffett - front page & biog. sketch.
- ⑤ 5 Muffett brothers - news clipping
- ⑥ James H. Muffett - obituary
- ⑦ Samuel H. Muffett - curr. lit.

1552 So 34th St.

Louisville, KY 40211

July 15, 1990

Dear Sam + Eileen,

Thanks for the pictures you sent me. I was especially glad for the ones from the Ardamp trip as I hadn't taken any there - and the one of the four tennis players. Even if I didn't fulfill my life-long ambition of beating my brothers it's nice to have that souvenir of my last-gasp effort!

I'm enclosing a selection of my pictures that I thought you might like and hope they may fill in a gap or two in your selections.

The whole trip was a truly remarkable experience. The family visit was worth it by itself. And then getting to follow around with you folks + Horie + Delle and get all that V.I.P. treatment was a once-in-a-lifetime thrill, too! There's just one thing I don't understand - hadn't you ever heard the spirit tree story before? If you had I can't imagine you wouldn't have passed it on. At least the way it came across to me I thought it ^{captured} the genius of the Nevins Plan \approx and the ~~message~~ ^{secret} of effective leadership in one true-life event. I've had fun this afternoon sorting out piles of pictures

for you + Howard + Della, for Eleanor + Marion, and for Nancy +
Kathy — and re-living the trip while doing it.
Now I must get the rest of the notes written.
Thanks again for all you did to make the
trip carefree (and free) for me — as well as
for the great time I had resting + browsing
in your house in Princeton.

Love,
Tom

September 20, 1990

Dear Dr. Hardy:

Here are the few sentences on my project you asked for.

I am writing A History of Christianity in Asia. It is far too vast a subject, of course, but thanks to CTI and others I have managed to complete the first volume of a two-volume set which is under contract to Harper & Row Publishers. I will be mailing them the mss. next week, and they think they can get it into print by the end of 1991. But I find that publishers can sometimes be as late on deadlines as authors.

There is no single-author work that treats the subject on a continental basis, though there are many regional and period studies, and surveys of Protestant or Catholic missions. I am as much concerned with what expanded as in the geographical expansion itself, and am more interested in the Asian historical context in which Christianity spread than in where it spread.

My first volume carries the story to 1500 AD and the age of western discovery. The basic outline:

1. Asia and the world of the first century
2. India and the "Apostle to Asia"
3. The Church of the East: the Nestorians
4. The Sassanid revolution and the church
5. The clash of early religions
6. First steps toward a Persian national church
7. The great persecution
8. The reorganization of the Persian church
9. The great schism, and how it spread to Asia
10. Patriarch and Shah
11. Decline of the Persians
13. Indian Christian relations with Persia
14. The Christian kingdoms of the Arabs
15. Christianity in T'ang dynasty China, 635 AD
16. Christianity and early Islam
17. Christian survival under medieval Islam
18. The Mongols and the reinvigoration of the church
19. The Mongols and the Church in Persia
20. Christianity in Mongol dynasty China
21. The eclipse of the church in Asia

We are glad you are here. And power to you!

Samuel Hugh Moffett

150 Leabrook Lane
Princeton, N.J. 08540
October 1, 1990

Mr. John B. Shopp
Senior Editor
Harper & Row, Publishers, Inc.
Icehouse One - 401
San Francisco, Ca. 94111-4400

Dear Mr. Shopp:

This is a brief word of explanation to accompany the printouts mailed to you last Friday.

The package contained 751 pages. The page numbering may be confusing. There are two page numberings throughout. One is in pencil in the upper right corner as "12) 53" for example. The number in the bracket refers to the chapter and the second is the page number within the chapter. The other number is at the bottom center of each page. Only the numbering at the bottom of the page is continuous throughout.

Enclosed is a copy of the OUTLINE with a few corrections, and the continuous page numbering.

I am not completely satisfied with the last chapter, ch. 22, epilogue, and would like to rewrite it, but have sent it off uncorrected.

And now regarding the computer disks which I am sending to you:

Chapters 2 through 16 are on the old 8" IBM Displaywriter disks. There is a process for converting them onto Word Perfect program disks, which you may wish to do. Everything else from chapter 17 to the end, including the Outline, Introduction and Bibliography is on Word Perfect 5.0. I will send these to you on the 3½" diskettes. If you prefer to have them on the 5¼" disks, you may either transfer them to that size in your offices, or I will send them to you from here, as you wish.

I am sorry that I do not have Chapter 1 on a computer disk. It could be typed onto one, of course, if important to do so.

I'm off for four days of teaching in New Haven but Eileen is going to get those diskettes off to you.

My hearty greetings to you and Hilary.

Sincerely yours,

from Samuel H. Moffett

2500 N. Kuther Rd. #110
DOROTHY LOVE RETIREMENT COMMUNITY
Sidney, Ohio. 45365 Dec. (90.

Dear Family and friends,

I'm afraid this letter will not get to you by Christmas! I simply couldn't "Get going" sooner, so it's late. SORRY! Generally I take a full sheet telling about me. This time I'm going to bring you up to date on the family doings--and how I fit into them. Maybe a personal note or two at the end --if there's room!

Alice Louise started on Jan 2nd being a part-time Director of Religious Education at the big downtown (ygs't) Methodist Church. She's loving it and doing much more than part-time (She's a Moffett). Making use of her Master's in D.Ch. she received back in '60 from Pittsburgh Seminary.

The next BIGGIE was the wedding on May 5th of Dave, Chuck's younger son and lovely Marisa Johnson. They had met, had classes, etc. together at Kent State. It was a beautiful wedding and the bride is a sweetheart! They are living in Ravenna where they are both studying AND working!

Chuck came this way on his homeward trip from classes in Columbus on the 3rds. I was there a day early (GOOD because of certain circumstances.) Betty's whole family was able to be there. Wish I had some pictures to send but I have none, myself.

As of August 1st Howard has assumed (been asked to) the Interim Director of Bellewood. Children's Home in Ankorage just outside of Louisville. As Loretta works full-time at the Home I can imagine sh's become his "right-hand man" They hardly time to get time off before--I don't know WHAT it will be, now. BUT, Good Friday, a couple of weeks before the wedding

he and Loretta came up and took me "shopping". He hadn't been too happy over what I had planned to wear so they "gave me the WORDS". Did I feel like a queen. The only thing we didn't buy was gloves--and who would want gloves in May! But the "not-so-funny" side of it was that the night (Aft) after they left to get home for Easter I fell in the room turning my left ankle. I could feel muscles, nerves etc. all being pulled out of place. It hurt, but I turned ankles etc. enuf to expect that. also, per usual my ankle turned all shades of red, blue, then into purple, maroon and black. But when it began showing BRIGHT red spots (Two weeks later) on outer ankle bone and around heel I went to Dr. They bandaged it, told me to keep off of it, get my leg UP and made arrangements for X-Rays the next day. That was the Tues before the wedding. Diagnosis. I had cracked a bone in my left heel and the orders were to STAY off that foot, to keep it UP. Now I ask you? How do you pack with all the "Specials" as well as regular clothes, Medicines, etc (SITTING DOWN???) Chuck picked me up and of course that was sitting in the car, then going to the Rehearsal Dinner, getting dressed for the wedding and THEN Hobbling down the aisle on the arm of the usher with one new, lovely shoe on right foot and a bedroom slipper on the left! A few very anxious moments for me!!

Chuck is and has been working HARD and LONG on getting his Doctor of Divinity degree--seems as tho' he's never free. Attending 3-4 days Conferences and Classes either in Columbus or McCormick Seminary in Chic. Plus all the "theses" and of course the church must be kept going all of the time. He rightly decided on "NIGHT OWL" as his "HANDLE". Gets along on about 4-5 hrs. Sleeps. In that respect he's not his mother's son! But he hopes it will be able to be finished in June or so. Speaking of THAT--he almost "finished himself" off on an icy night driving home from his working at the church, late, came up over a slight rise in the street, just about 5-6 houses from when right in front of him loomed up a car on the Street. Laws in Canfield prohibit parking on the street--cars MUST be parked in driveways. Naturally he slammed on his breaks and the car skidded smack dab into the other car. His head hit and broke the windshield (said he guessed it was the ONLY time he hadn't put on the seat belt. He managed to get out of the car, go to the house and report what had been done and then wiping the blood from out of his eyes, drove on home. Peg said it took them HOURS to get the blood stopped and pick the splinters.

out of his hair and beard. Of course he refused to call the Emergency or go to a Dr. in the middle of the night in icy weather!!!!

When I saw the picture in right eye (with mauler hole was 20/400 and wear in left eye (operated on) was 20/300+2. Said, "That's not my good eye!" "And he replaced my vision, that's not as much as I can!" "I never loved myself by us very other weeks for the way."

That's why I used the car, and boy do I miss it! Besides I needed the money. Sam & Eileen But I'm doing OK-

4 glasses

He DID go to a Dr. the next A.M. had stitches across his forehead and a HUGH Bandage. I guess he about raised the roof when saw the size of it. He told the Dr. he had a wedding rehearsal and Dinner that night, a wedding the next day, two Sunday services on Sunday with a Funeral in the aft.---- and HE WAS NOT GOING TO APPEAR IN FRONT OF EVERYBODY LOOKING LIKE AN INDIAN WEARING A HUGH TURBAN! You guessed it. The bandage was made smaller!!

11 Sept 1961
L

Chuck and Peg are SO fortunate to have their sons live so near to them Paul in Pittsburgh, Dave in Ravenna. They appear to get together a lot for visits, especially to see that special darling Great (NYO) Granddaughter. A doll.

Peter seems to "live in his Van, plus Motels for DuPont. His area is most of Ohio, Eastern Ind and Northern Ky. I've known "Trip" that sent him from Liberty, Ind to Columbus, down to Lexington, Ky, up to Toledo, back to Lex. to finish that job when he had been called to Tol, THEN back to Liberty.

Mary works in a Sewing-Crafts Shop so is busy both at work and home, keeping track of Lara 15, Paul 13 and Karl 11. Imagine Peter, my youngest, with TWO "teen-agers"! Betty and family are about the same. Scott is a Jr. in High and is heading for Purdue next year. Heather, 13 is a Sr. in Jr. High; Sarah 11 goes into Jr. Hi next year and Sam, the youngest of that generation 7, is in 1st grade. They seem to be going in 18 directions all the time. And of course the Farm has to be kept in running order all the same time. David

teaches in Liberty and seems to be away every 2-3 wks attending classes and Conferences while Betty meets herself going and coming getting 3 Ch'n to all their Extra-curriculum activities in 3 different schools. I hope her health will equal her jobs. AND to top it all off, in order to get a little extraincome to help out on getting full possession of the Family Farm she has taken on a baby-sitting job. She has two ch'n a 4 and a 1 yr. old. They

land at the house at 7:30 just after her 4 have left on the bus at 7:15. Gives them their breakfast (not in the original agreement) Four days of the week she drives into town to take and then pick-up the 4yr. old from Nursery. They both had colds when I was there and I picked one up from them--at least Betty had none (THEN) Took some Medicin B. had and that night I was "HIGHER than a KITE". We CUT the medicine down the next day, didn't see much change so I stopped it. I was dizzy, light-headed, off balance, in other words, "out

of it", I just ^{sat} around for 3 days in a chair next to the kitchen stove, doing NOTHING. Alice's husband and son came thru' sun and took me home. They had been down to I. Univ. where Daddy David had taken 3 of his best students down to enter a Contest of over 200 Students from Schools/Univ. all over the Country. David came off in 3rd Highest place. He has a beautiful voice and we were so happy for him. He graduates from Youngstown Univ. this year and goes right on to Ind, Univ--his Dad's Alma Mater--for his further graduate work. Todd is a Soph. at Mars Hill College in N. Carolina, doing WELL. he

was on the Freshman Varsity Basketball last year, but it was too demanding so he's taking his 2nd love, TRACK and tennis. He was VERY sick about 6 Mon ago with a SEVERE Headache which they couldn't control at the Infirmary. Was put in Hosp where they did tests, specially a Spinal Tap because they were afraid of Spinal Meningitis. Test was neg. got headache under control when Alice had a call 'The day after the two Davids had ret'n home that he was much worse again, back in Hosp. Alice, after many phone calls and talks with nurse DR. flew down to Ashland and was there for a week. They HIT the bug and he had a "Special" form of Pneumonia--the de-habilitating kind. He's

much better, now but he's got to take things VERY slow in getting back to full health, activities and school work. A couple of miracles in the whole family again this year. 'We're all very thankful! Chuck had to have plastic surgery on his forehead and it looked very good when I saw him at wedding.

My activities seem to be falls and colds. The week after I returned home from the wedding I got up out of a chair, twisted the right ankle and had another fall. That really DID keep me sitting down and both legs UP. The cold I had at B's the end of Oct. turned into Laryngitis and then hung on for over a month. I find that those sort of things seem to "take their toll". It seems to take me so much LONGER to do the things I remember to do these days. Could it possibly be "Getting Older" has anything to do with it? I've GOT to close wishing you all God's Peace and Blessings. HE IS ABLE!

(7/30 a.m. - 3:30)

Love, Marion

1552 South 34th Street
Louisville, KY 40211
December, 1990

Greetings! *Sam + Eileen*

Thinking about 1990 brings six major topics to my mind. Let's see if I can possibly put them on paper as a response to your love...and also to that great shout: "Fear not--I bring you joy--Jesus Christ is born!"

In May a generous Cousin Nancy overruled my penny-pinching tendencies and sent me to Korea with Sam and Eileen to spend twelve days. The first week was in Taegu at Howard and Delle's. Their son Sam and Blair & Patty's Erica also were with us for much of the time and it was a special treat to get to know them. This was my longest visit with my two brothers since teen days in California and we enjoyed tennis once or twice a day plus tours of the hospital, nursing school and medical school with ceremonial tea in the office of the President or Director. A trip to the smaller city of Andong also included warm welcome and V.I.P. treatment in the churches and schools Sam and Eileen had been associated with in their early years in Korea.

Then the scene shifted to Seoul for another five days centering on a celebration of the 100th anniversary of our father's arrival in Korea. The seminary he founded in Pyongyang about 1900 used the annual Founders Day Event to honor the occasion with four lectures (one by Sam) about his role in the development of the Korean church. The next day our tour of the seminary campus included pictures in front of the building erected in his honor, discovery of his familiar rocking chair in a professor's apartment, and the office furniture of the Seminary President stacked under a huge plastic cover in the parking area in front of the administration building. This had been done several days before by students expressing their dissent with a Trustee decision to relocate outside the city. Our host, the President, appeared to have taken it with good grace. For that I was especially glad, as the most powerful impression of the whole trip for me was the strange feeling of spending two weeks looking at the world from the viewpoint of the "people in charge". It was very different from my normal perspective associated with people who largely feel left out and are organizing like the students to try to get the system to listen and change. I am sure neither view gives the complete truth--but for me there is no doubt that Jesus walked mostly with the common people and cried out in warning to those in the councils of power.

On the way home I stopped in San Diego to share stories and pictures with Nancy and to enjoy a tour of the city with Claude as tour-guide. No professional could match him. Larry stopped by briefly--and making the visit extra-special was the presence of Kathy and 3-month-old Andrew.

On the heels of the Korea trip came a 40-Year Reunion with about a dozen Princeton Seminary classmates. It was fascinating to hear each one tell of both lows and highs that would hardly fit the perception of a "normal" ministerial career. An evening with the Doschers in Hightstown was an added family treat on that trip.

Since you didn't ask me for a hook length autobiography I'll have to hurry from here on! September brought a week of joy at Chautauqua with Anne and Amanda. Both have had a happy year--with Amanda thoroughly enjoying pre-school and looking forward to being 5 on New Year's Day. Tacked on was a fitting postscript to the Korea family time as I spent three days driving to see Howard and Karin and Anna near Concord, NH. I also got in visits with John and Melly Mackenzie and Marilyn and Jeremy Taylor (and Ian & Annabelle). At every stop it was great to discover how much we have in common even though our lives have hardly touched before.

This fall three non-family aspects of my weekly activities have been strenuous but enjoyable. The community action group of which I am treasurer (KY Alliance Against Racist & Political Repression) has been receiving a grant for three years from the Catholic Campaign for Human Development. Their policy is three years & out so we applied to the Presbyterian Committee on Self Development of People. We've done all the paper work--had the interviews and sight visit--and now just have to wait until January to find out whether we can continue to offer some salary to our three part-time staff.

Our church had the shock of separation from a wonderful pastor of 23 years whose wife had to look for a job (hospital chaplaincy) in another city. He also found a perfect fit in a church near Jacksonville, FL and just a few miles from Eleanor at Penney Farms. (He appreciated the welcome you and your friends gave him.) Now we elders and church members are working hard to keep on reaching out and discovering all the things Terry was doing that we just took for granted. Since he took his computer with him (and Anne's friend Bill has a computer store) I turned thoughts of a "someday" purchase into action and now for several months with others who know more about using a PC than I do we have begun to put it to work.

The Park DuValle Health Center is a tiny thing compared to Howard's Presbyterian Hospital and Medical Center in Taegu, but keeping it's books straight is still my full time job. Since I would like to shift to part time in a few years I've been concentrating on turning over more and more of my duties to the others in the office and that seems to be moving along very well recently after some early hesitation.

For those who are still with me after all this I must add that the last several months have forced me to concentrate more and more on the newest threat to the joy of the world. Our Peace and Justice Committee sent a petition to our Congressmen and the President with 80 signatures from 100 in church one Sunday in October and helped to organize a rally last December 7 calling for a peaceful resolution to the Gulf Crisis. The best I could do to put some of my thoughts in a few words to carry on a sign was:

A STRONG NATION
CAN BE PATIENT
BULLIES START WARS

Since we are not voiceless people in a dictator-controlled nation I am searching for every possible way to multiply the voices who will insist that our government not choose to turn to the war-solution when we have only just begun to pursue the most promising effort of cooperative non-violent peacemaking ever tried on the international scene.

Justice..Peace..Love,

Tom

Your letter arrived today -
I'm tempted to enclose a copy
with most of mine since
you give such a great perspective
on the 100 years in Korea!

Some enjoyed the mints from both of you this fall.

Phone: (502) 776-1929
work 774-4401

THOMAS F. MOFFETT
1552 S. 34TH ST.
LOUISVILLE, KY
40211



Dr. + Mrs Samuel H. Moffett
150 Leabrook Lane
Princeton, NJ 08540



1990 - Lecture at
Princeton Theol. Sem.

ASIA

The other day a visiting speaker at the Nassau Club who had just written a book on The End of the American Century, spoke for an hour about Japan. He did not say that the 21st century would be the Japanese century, nor did he say that the coming century would be the end of America, but he did say very clearly that it would no longer be dominated by the west. - He suggested that it would probably not be dominated by Asia either, but that Asia could no longer be excluded from partnership in the power structure of the next century. Power, then, will be global, not regional - he implied.

~~This reinforces my own belief that~~

What does that say to us at Princeton Seminary? It reinforces, I think, a fact I have come to believe very strongly. I think that any seminary in America which fails to go global in its theology and its outreach, will join in the slow decline of those that in our time tied themselves too closely to single-issue ~~American~~ ^{American} trends, ~~political~~ ~~or theological~~ - whether ~~to be~~ they be early 20th c. ^{American} fundamentalism, or mid-20th c. death of God theology, or end of 20th c. black theology, or even Latin-American ^{theology} ~~liberation~~ ^{theology}. ~~It allows itself to be closely identified with Marxist social theories.~~ ~~If these are regional~~ ^{will all too often} ~~the seminaries that many~~ ^{the current cultural feels} ~~will~~ ^{will} remain provincial, and ~~can~~ ^{will} melt away ~~with~~ ^{with} the hot winds of the next, new trend.

I think it was Dean Inge of Canterbury who said, "Whoever marries the spirit of the age, will soon be a widower." One of the anchoring strengths of Princeton is a 200-year tradition. Sometimes it may seem like a dead anchor, and many call us too conservative and inflexible. But just as many, I find, think we are too flexible. They say we've ditched the tradition. But insofar as that tradition can be defined by Calvin's old motto, "Piety + Learning" - I still think it describes us. Biblical piety for the heart;

and ~~the~~ theological firm for the head. It's a great tradition.

But in today's fast-changing world, even that ~~late~~ steady balance of pretty and leavening can go trendy and narrow and culturally ~~restricted~~, unless it goes global — global in its own internal structure, and global in its world mission. And I will ~~have~~ be. But I can't talk about the whole world. Let me narrow the field down to one part of it outside the U.S.

Now I will have ~~to confess to a certain bias of my own~~, I'm going to go out in a limb and ~~when I go on~~ say that any seminary which does not take Asia ~~seriously~~ seriously will have a hard time making it through the next ^{century} ~~century~~ century. I'm frankly a soft touch for Asia. I was born there. I was married there, my father and mother were married there. ^{Asia is beauty to me — "Queen of 10,000 isles"} And Asia is civilization — "the largest lived civilized society in the world". I was Asian before I was American, in spite of the baptism record that my father took with him to Korea in the hope that his children would grow up to the sound of the pipes. It sounded like ^{Korean classical music to us} ~~well, we just thought that was a slight variation on the sound of classical Korean music~~. We were still Asian when we first came over to America. I was about 5, my brother maybe 4 — and when our ship pulled into ^{San Francisco} ~~the dock~~, my little brother ~~looked~~ looked at all the people on the dock, and called out, "Papa, look at all the foreigners!"

^{to put a reverse twist on that —}
In the 21st century, we are going to have to stop thinking, ~~in the reverse~~, of Asians as "all those foreigners". Our country is going to be full of ^{"Asio Asians"} ~~them~~. ^{And so are our seminaries.} Four columns in Friday's NY Times (Mar. 2, 1990) were spread under the big headline, "ASIAN POPULATION in U.S. GREW by 70% in the 80s." "Census figures point up a sustained wave of immigration". And the report quoted a Census Bureau finding that the Asian population in this country in the eight years to 1988 grew nearly 7 times as fast as the general population, and 3 times as fast as the black population. Of course, since this is a very recent trend, there are still many more blacks 30 m., and Hispanics 20 m., but Asians are already closing in on 7 m. in numbers.

And world-wide Asians are 60% of all the people in the world. North Americans, by contrast, are only 6%. 6% compared with 60%; if people are important to Christians we'd better ~~the~~ take Asia seriously!

East Asia

Arnold Toynbee calls it "Half-the-World". ^{Others ~~are~~ still sometimes refer to it as} ~~The course like call it as~~
 the Far East, but that is a hang-over ^{from} when I was a boy in Korea, &
 the western world ~~still~~ called China, Korea & Japan the Far East, ~~because they~~
~~farthest away from Europe.~~
~~businesses~~ ~~silly~~ that seemed to Americans because from Europe (the center
 of the world), they sailed ~~west~~ ^{east}, far to the east, to reach China. But China is
 (the real center of the world, as all Chinese know, and there are more of
^{(the Chinese) than there are}
them ~~than~~ Europeans, as Europeans ought to remember). But it does
 sound ~~odd~~ strange to hear Americans, who fly west to China, Korea &
 Japan, still calling that part of the world the Far East. I'll call it East Asia.

Toynbee ~~not~~ goes on to remind us that China (Chinese culture &
 civilization, if not Chinese politics) dominated its half of the world, ^{the eastern half} ~~more~~
 thoroughly for more than 20 centuries - clear up to the critical year 1839 - (Opium War)
 than Europe ever dominated its half of the world, the western half, for
 a mere 4 (not 20) ~~centuries~~ centuries, ending in the critical years 1914,
 and 1942. (the two World Wars). "Since the extinction, 15 centuries ago, ~~of the Roman Empire,~~
^{of the Roman Empire,} ~~of the Roman Empire in the West,~~ no single country has ever dominated the western end
 of the old world or the Americas as potently as China has dominated her hemisphere."
 Even the ^{countries} ~~countries~~ of East Asia that managed to keep their political independence, ^[from China] he points out
 (Korea, Japan, Vietnam) "have been captured by Chinese culture" (Half the world: the history and
 culture of China & Japan. ed. Arnold Toynbee. London: Thomas & Hudson, 1973, p. 9).

J. Domes, in R. Kurzrock, *Asien im 20. Jahrhundert* Berlin, 1972. p.

"the China that has emerged from the Cultural revolution is not the China of the young enthusiasts of the revolution... ~~It is not~~ It is not the 'new society' so happily heralded by elite leaders in the west for the last 30 years. It is, rather, 'an old society, stable in its structures but in no way fundamentally changed, led by a coalition of elderly professional military manipulators of power, flexible diplomats and planning bureaucrats fond of pragmatic decisions...' in W. Bullmann, The Core of the Third World, Orbis 1975, p. 654.

Poverty - the number of homeless people increased during the 60s by 50% in India, by 100% in Pakistan. In Asia there are more than 450 million city dwellers (more than the whole population of S. America or Africa). At Calcutta, half the people live in the slums.

	1960	1974
Asia's average annual income	80	109
Africa	105	123
S. America	319	379
Low S. Europe	321	496
Italy	928	1401
W Germany	1578	2192
USA	3,200	4,241

(World Bank, Trends 2, 2; 2.3; 3.2, cited Bullmann, p. 55 f. United Nations, 1970, Report, Bulld. p. 56.

If that continues - the world's ~~1,500~~ by 2000, the world's 1,500,000,000 people with average annually \$5,000 to 10,000 the 5th world's 4,500,000,000 " " \$500

(HK, 1972, pp. 63-66. - Bullmann, p. 58. Heide Konepundze, Freiburg in. 6

Africa - "the great misfortune of Africa is no longer colonialism but the new caste of corrupt rulers, who are more concerned with their own interests than with those of the people." - paraphrasing J. Nyerere, The Standard, Dar es Salaam, 8 July 1966

Latin America - "the campesinos lament 'We are poor because it is the will of God. the workers shout, 'We are poor because the Yankees are exploiting us the capitalists grind their teeth, 'We are not succeeding because Communists are behind all our trouble...' p. 62 Bullmann

Japan - has overtaken Britain for 2nd place among the industrialized world Europe is falling back. The US is

Japan's secret - hard work, absolute loyalty to community, sports fanaticism, burning zeal to make Japan great H. Kaku.

4 out of the world's 5 great economic blocks touch the Pacific - US, Russia, Japan and China. "The great ocean will become an inland sea" - it will be to the 21st c. what the Mediterranean was in the first - a focus of a channel for unity, for

commerce and trade, for intellectual cross-fertilization between east and west - [and perhaps for the explosive progress of the gospel. Swiss Gen Sec. of world-wide Capuchin mission. Wilberforce - Bullmann - pp. 84, 85.

Capuchin - Reform
Parsons - Rev 3:1

proceeded to use that name throughout the broadcast. He was quick."

Today, WETN boasts new studios with ample space and broadcasts 24 hours a day (night time on automation), 365 days per year, with a 250-watt stereo signal that covers western DuPage County—an approximate population base of more than a quarter-million people. Furthermore, WETN is an official part of the academic program of the College and functions under the Communication Resource Center. As the only radio station providing exclusive service to the immediate area, WETN has a unique opportunity to present programming deeply rooted in the concept of public service/educational radio, with the added dimension of Christian stewardship and servanthood.

Coming to Elmhurst in 1960 during his presidential campaign, John F. Kennedy stands proudly behind the WETN microphone and orates with eloquence his dreams for the nation.



Communication Resource Center *CRC at your service*

The Communication Resource Center (CRC), located in the lower level of the Billy Graham Center, is an academic laboratory for classes and a full production facility for the College. The facility contains a television studio, editing suites, audio studios, and WETN, the student-operated radio station.

Here's a listing of some of CRC's various services, several of which are available to alumni, and even the general public:

- free use of studios and equipment for production classes
- facility support for creative and independent study projects
- audio and videotape sales and duplication*
- limited photographic and desk top publishing
- studio/editing suite rental*
- PA systems support
- auditorium lighting
- field recording
- programming for the local cable television system
- film and video tape rental for classes*
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Coming home

By Carl F. H. Henry, B.A. '38, Lut.D. '68

Editor's note: *Wheaton* alumnus Carl F.H. Henry is recognized as a foremost author, educator, lecturer, and theologian. He has taught or lectured on college campuses throughout the United States, and in countries on every continent. Dr. Henry returned to *Wheaton* on April 30, 1990, and gave this message in Chapel.

I have come home this morning to say good-bye.

Since leaving *Wheaton* and *Chicago* with college and seminary degrees, I've shared in the beginnings of Fuller Seminary, of *Christianity Today* magazine, of the Institute for Advanced Christian Studies, and of the first great World Congress on Evangelism held in Berlin. Now it is time to come home and to say good-bye.

When Christ won my heart in 1933 I was already a Long Island editor and suburban reporter for New York dailies. My immediate superior deleted from all copy any mention of God. The world of religion lay snugly in the lap of modernism. It was not the Gospel of a crucified and risen Redeemer but rather the social gospel of a coming Marxist millennium that prevailed in Protestant pulpits and publications. Modernism dominated the denominational colleges and seminaries, and it preempted public service radio time. So evangelical participation was excluded.

You must not, however, misjudge the modernists. They thought they were rescuing Christianity from fundamentalist and evangelical obscurantism. Modernists said many good things about Jesus and the Bible: Jesus towers higher than founders of the other world religions, they said, and the Bible surpasses other books in spiritual wisdom.

Yet the essence of modernism was its regard for the scientific method as the one reliable test of truth. Empirical verification requires that an event occur at least twice before one can be sure it has

occurred once. In short, modernism presupposed the absolute uniformity of nature; it ruled out once-for-all miracles in advance.

Whatever tribute modernism paid to the Bible and to Jesus of Nazareth was hedged by a governing conviction that the miracles at the heart of evangelical theism and credal Christianity are mythical. Evangelical orthodoxy, or biblical theism, it therefore deplored as prescientific, unscientific and antiscientific.

In this debate our Christian integrity was taken at stake, even the legitimacy of attending *Wheaton* College for liberal arts learning. We evangelicals were a lonely and beleaguered lot and much maligned. Some of that same hostility is emerging again today, despite the claim that 50 million Americans are born-again. The present adversarial context is not modernism, but humanism or raw naturalism.

Then as now we were involved in a collision of world-views. We hungered for truth that exhibited the credibility of Christian belief and that unmasked the weaknesses and even pretensions of competing views. We hated the exams with an unholy disdain, but we wrestled them—Ken Taylor, who would give us the *Living Bible*; Sam and Howard Moffett who before its evangelistic explosion would return to Korea; Dayton Roberts who before the charismatic awakening would return with Grace Strachan to Latin America; Harold Lindsell who with Ken Taylor was on the Illinois state championship debate team; Eleanor Solteau who became a medical missionary among the Arabs in Palestine. There were others; the roster reads like an evangelical "Who's Who" and some are already with Christ in glory.

When in 1938 I graduated from *Wheaton*, the national radio networks apportioned free public service time only to the mainstream religions. The Federal Council of Churches reserved Protestant

programming for ecumenists, and opposed even the sale of network time to religious conservatives. That situation in part stimulated the formation in 1942 of the National Association of Evangelicals. It soon had a service constituency of over 10 million conservative Protestants. The evangelical resurgence was under way.

Five years later, in 1947, Dr. Wilbur Smith resigned from Moody Bible Institute, Dr. Everett Harrison from Dallas Seminary, and I from Northern Baptist Seminary, to share in founding Fuller Theological Seminary, the first interdenominational seminary west of the Mississippi. We dedicated it to biblical theology, biblical ethics, biblical apologetics and biblical evangelism. Had Harold John Ockenga of Park Street Church followed through on his commitment to come as resident president, rather than functioning in absentia, the fortunes not only of Fuller but of all American evangelicalism would have been notably different. Dr. Charles Fuller had promised to sponsor Ockenga on television for a one-year trial run and that, I think, would have changed the course of American televangelism.

Also in 1947 Billy Graham, who had been a *Wheaton* sophomore during my senior year, became headline news when his Los Angeles crusade attracted Hollywood participants, and the Hearst papers front-paged him coast to coast. Almost from the beginning Graham shocked the independent fundamentalists because he determined to win converts in modernist churches and included ecumenists on the platform.

That same year also appeared my *Uneasy Conscience of Modern Fundamentalism*. It lamented the withdrawal of fundamentalists from the socio-cultural arena and urged them to sound the Christian claims in social affairs as well as in individual life. Soon it was followed by *Remaking the Modern Mind*, a declaration that the reigning philosophy had no legiti-

and saying good-bye

mate claim to finality and judging it in the context of the Christian world-life view.

To summarize: in 1942, the National Association of Evangelicals; in 1947, Graham's evangelism, Fuller Seminary and *Uneasy Conscience*...

In 1956 *Christianity Today* was launched. It quickly outstripped the pretensionsly-named *Christian Century* which for a half century had vocalized the ecumenical left in theology, politics and economics.

By 1960 those of us specially interested

in the scholarly side of evangelical witness were holding serious discussions about a Christian university in a major metropolitan area, notably New York City, where students could get hands-on training in virtually every career choice. Mainly for lack of consensus on the part of prospective major donors the effort was abandoned, and gave way to the more modest Institute of Advanced Christian Studies promotive of scholarly evangelical books. Others moved into the new evangelical opportunity.

In 1965 a fund-raising telethon by "Pat" Robertson launched the Christian Broadcasting Network, which gradually linked 190 stations in the U.S. and overseas by satellite. Oral Roberts, who had put healing evangelism on television a year earlier, opened Oral Roberts University in Tulsa in 1965.

In 1966, as a tenth anniversary project, *Christianity Today* sponsored our generation's first global evangelistic conclave, the World Congress on Evangelism in West Berlin; Graham was honorary chairman and I was chairman. It was the father of Lausanne/74 and the grandfather of Manila/89, and it called for fidelity to the one God of justice and of justification.

Many of you in the last 20 years have shared in the excitement of and even participated in some of the events since then. In 1971 Jerry Falwell formed Liberty Baptist College in Lynchburg, where it has become Liberty University with 5,000 students. By the late 1970s "Pat" Robertson had established a full graduate university, now called Regent University, in Virginia Beach. Others of us meanwhile strove for a renewal of evangelical theology, which modernism, neo-orthodoxy and humanism had sidelined, and to that end I wrote my own six-volume work on *God, Revelation and Authority*, to which *Time* magazine in 1976 devoted a full page.

Also in 1976 appeared *Newsweek's* cover story, "The Year of the Evangelical."



Christianity Today

It acknowledged that America's 50 million religious conservatives were the nation's fastest-growing spiritual force and noted that three presidential candidates professed to be born-again. This astonishing evangelical initiative surprised Harvey Cox and other gurus of the secular city, who expected a religionless society, and it surprised also the ecumenists whose mainline churches were being sidelined. In that same year Chuck Colson emerged from Watergate notoriety to found Prison Fellowship Ministries, the most important evangelical humanitarian agency to appear since the founding of World Vision in the 1950s.

On almost every side, American fundamentalism by contrast was thought to be comatose and ready for early burial, despite its many day schools, and impressive Sunday schools and some notably large churches. It was assumed by the ecumenical movement, by the mainstream evangelicals, and by the charismatics, that fundamentalism was doomed for two reasons: first, its commitment to second-degree separation—that is, separation both from the culture and from ecumenically-related churches; and second, its hostility to the Billy Graham Crusades because of Graham's inclusive sponsoring committees.

But Jerry Falwell rallied much of fundamentalist independency to the importance of political confrontation and in 1979 founded the Moral Majority for a national crusade that addressed ethical and social issues and involved a legislative lobby.

All wings of the conservative religious thrust were now aggressively in motion—fundamentalists, evangelical, charismatic—while ecumenical churches were losing prestige, numbers and finances as their constituencies increasingly fell away. 1942 ... 1947 ... 1956 (*Christianity Today*) ... 1966 (Berlin) ... 1976 (*Newsweek*) ...

Then, a decade later, occurred the charismatic televangelism calamities involving Oral Roberts, Jim Bakker and Jimmy Swaggart, as well as a number of non-charismatic pastors and leaders. In a single decade the secular city refocused its perception of the evangelical movement and blunted its initiative. The secular media revived the specter of Elmer Gantry along with the old modernist prejudices and viewed evangelical orthodoxy in a context of psychological manipulation and financial exploitation.

You have much to forgive our genera-

tion for bequeathing to you this "bag of worms" with your evangelical heritage. But you also inherit a worldwide evangelistic initiative, an unprecedented theological and commentary literature, improved Bible translations, evangelical colleges and seminaries crowded with students, multitudes of churches where the Gospel is now preached, and an enlarging door to the political arena. I dare say also that the 1989 Evangelical Affirmations conference enabled evangelicals to regain some of their stride, and that the recent pressures for financial integrity and accountability strengthened the movement overall.

In this somewhat murky firmament your own star is now rising. None of us who came before you from the halls of Wheaton was a C.S. Lewis, an Alexander Solzhenitsyn, a Nobel prizewinner. But among you this morning may well be a future Jonathan Salk, a Supreme Court Justice like Sandra O'Connor, a president of one of the Big Ten universities, a future Augustine to do battle with the intellectual Philistines of our time.

I must not mislead you, however, by an in-house perspective. The world-spirit outside these walls is deepening its hostility to a supernatural faith. When Protestant modernism dominated into the 1950s, religious humanists—who rejected the supernatural—were a meager minority. Neo-orthodoxy, paced by Karl Barth and Emil Brunner, put both modernism and humanism on the defensive by its summons to hear the transcendent Word of the self-revealing God. It left its mark even upon evangelical seminaries and religious colleges ready to compromise biblical authority. Yet in the great secular universities mediating scholars like Tillich and Barth and Brunner had little more impact than did consistent evangelicals. It was secular humanism that took the initiative in public education, in the mass media, and in the political realm: God was excluded from public significance, religion was assigned only an internal subjective importance, reality was reduced to impersonal processes and quantum events, all philosophical principles and moral imperatives were held to be culture-relative, and all life was declared to be temporal so that the cemetery becomes your final destiny and mine.

In today's cultural setting, therefore, the intellectual initiative is no less hostile to the faith than was that which greeted

us students of an earlier generation. Secular humanism is in fact moving downward rather than upward; in short, humanism is losing its humanitarianism and channeling into raw naturalism. That is why my last book, *Twilight of a Great Civilization*, warns that midnight may soon overtake Western culture unless Judeo-Christian theism reverses the present convictional stance. That is also why Chuck Colson warns in *Against the Night, Living in the New Dark Ages* that, if Anglo-American culture collapses, many churches already compromised by its concessions may not survive its nightfall.

We know that the world lies in the lap of the evil one and that mere social band-aids will neither change it nor long preserve it. We know that our divine mandate is to preach the forgiveness of sins on the ground of Christ's atonement, and to proclaim to the world the standards by which God will finally judge it. We know that the risen Jesus has life-transforming power to make obedient disciples of a motley company of young converts like ourselves. We know that in his sovereign providence God can enable us to penetrate the world with a living witness to the truth and power of evangelical theism. In that awesome task I wish you Godspeed. May you share as we did in the splendor of a spiritual sunrise, and not only in the sad defection of a secular society. Our turning-decade of the century needs a vanguard of future heroes with a special glow, the glow of royal purple. For Christ and His Kingdom is still a noble hallmark. Remember who your ruler is. Don't forget his daily briefing and, above all else, hold his commands in honor.

Almost all my teachers are gone, or I would pay them public tribute. They labored for little of this world's goods, but they knew us by name and they wanted us above all else to serve God well and to honor our Wheaton heritage. You do not know who most of them were, or know many of us who studied hard under them, even as the next generation will remember too few of your present mentors and—amid the onrush of modernity—might all too soon forget some of you. But you differ from us in one notable respect: this is your moment. The flaming light, the torch, is being passed to you. Don't let it slip or lose your stride.

And good-bye, until we meet again.

See p. 7

OPPORTUNITIES AND OBSTACLES TO JOINT MISSIONARY WITNESS

American Society of Missiology
June, 1990

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Abstract: A practical, evangelical assessment of the possibilities of joint witness must contemplate the historical realities of separatism, and the current opportunities and convergences on witnessing to the gospel. The end of the millenium, cross-fertilization of the traditions in the eighties, and clamorous human need all open opportunities that need to be exploited. The discipline of scriptural discipleship is at the heart of building joint witness. Witness needs to be defined based on the uniqueness of Christ, and this requires dealing with the themes of universalism and dialogue. Third World mission sending and restricted access beg for joint witnessing solutions. The complexity and poverty of urban settings, the youth of the world's populations and the multiplicity of organizational forms are both advantageous and disadvantageous.

Text: "Wanna see the scars?"

With that almost taunting phrase a managerial colleague of mine used to remind anyone in range that in the world of reality, not everything one could wish for is possible. Only some part of any ideal is ever attainable. Practicality and hope drive the expressions made here. I seek a positive yet realistic view of joint witness in current situations. The suggestions will be modest in scope, disappointing as that may be to the idealist in all of us. But they grow from opinion ripened in experience. The aim is to stir creative debate and stimulate practical outflow.

Mine is an evangelical opinion. Yours may be a conciliar or Roman Catholic ear. Awkward and distasteful as it is to me, I must stipulate a definition of evangelical here which is narrow and organizational. That is, evangelical, with one exception, for this paper's use means belonging to or relating to an evangelical denomination or organization. Evangelical conviction is more widespread than that. The term is broader than the usage to which I am forced here. If they do their job, the opinions will provoke discussion not quotation. And, hopefully, that discussion will lead to more powerful practical witness to Jesus' Lordship.

June 1990

What are some of the elements in the reality we face?

None of the perspectives represented in the American Society of Missiology escapes tension with regard to the idea of joint witness. The tension is induced, in the first place, by discrepancies between the practice of witness we all attempt and observe, and the biblical ideals and practice we find in the record in the early Church. The renewing presence of the Holy Spirit in that early community of faith did more than inspire bold witness. Community members acted in startling unity. The scriptures make unity and witness coalesce. Will they for us?

Such unity does not exist today. Joint witness lacks the full credentials of lived-out biblical faith. Severe limitations on possible options are generated by our contextual and historical realities. These are a source of poignant grief and wrestling in spirit. We (I) too readily see and are forced to act on the basis of past limitations and hindrances. Wanna see the scars?

In spite of that, there are bases for hopefulness.

There is, "In the air" as we near the close of a millennium, a growing stimulus to joint witness. The end of any century is full of expectation --and foreboding. At present, we are subject to the optimism of independent institutions whose goal setting for witness encompasses the world. Too many expect to do the whole job on their own. While too few contemplate the whole Body, the surge of enthusiasm does provide a base for motivation. The "final decade" of the century opens a door. There is reason to hope that increased joint witness will be possible.

There are theological areas of inquiry which may open options because they generate similarities of view point. Because we think that our beliefs influence our actions, we are led to hope that these similarities in reflection will fan out to encompass practice. Whenever belief systems converge, we expect behavior to change.

Pneumatology offers such an option. As a consequence of the charismatic realities which now cross organizational lines so freely, the last twenty to thirty years have quietly changed us all. Our mission theology and praxis is more focussed on the resurrection power of Christ ministered in the bestowed graces of the Holy Spirit. This is true whether we are charismatics or not. Thirty years ago, free public discussion and acceptance of gifts and the fullness of the Holy Spirit on the Church would have been nearly impossible. Now, virtually every denomination and agency has a group of people who would call themselves charismatics, whether they are fully out of the closet or not. The result is some common witness.

Alas, there is a down side. This common witness across community lines is likely to be segregated by in-group feelings from the rest of the communities in which such persons are nested. We need to build on the base, and on the fact that some charismatics of all stripes are seeking joint witness beyond charismatic camps.

A second area of theological expression that opens unifying paths is eschatology. Schemes for the end times are much less ironclad these days. A lively hope of Christ's return is bridging among those formerly separated. There is a renewed sense in which many are associating Christ's second coming with worldwide witness. The future may afford added strength here as momentum draws on aforementioned "end-of-the-age" urgency. If end time teaching can focus on planting congregations loyal to Christ, formerly divisive elements will grow in tolerance and discussion, rather than revert to being the bases for division and rejection of joint witness.

Soteriology may be among the most difficult theological areas of joint reflection in our current environment. But it does provide the basis for focussing discussion on the sticking points, instead of abstaining from contact or prophesying impossible difficulty or failure. And the discussion is open.

Just here, there is today apparently a rather compelling convergence in world evangelization. It is also here that heels could be set in stances that hinder joint witness. Sincere parties, concerned to serve Christ, will be on both sides. The International Bulletin of Missionary Research (1989:13,2) has courageously given a lead in addressing the issue of the uniqueness of Christ in response to John Hick and Paul F. Knitter (1987) and the discussion surrounding their work.

Documents from varied sources seem to lay a foundation for cooperation. Agreement of this significance has not been evident for fifty years.

Is the apparent terminological/theological convergence real?

There should be absolutely no question in the mind of anyone who has read the documents that at least one thing was characteristic of the early eighties: a convergence in concern and specific documentary expression on declaring the gospel of Jesus as Lord to the whole world. Crisp and similar nomenclature is used. James Scherer has summarized this thoroughly and succinctly for us. (Scherer 1987:126-163) Clear statements of the evangel focussed on Jesus as savior are a part of World Council of Churches (WCC) and its Commission on World Mission and Evangelism (CWME) documents. For example:

"...the proclamation of the Gospel includes an invitation to recognize and accept in personal decision the saving lordship of Christ." (Mission and Evangelism 1982:10)

The statement could have been extracted from a Campus Crusade brochure. Here are some others:

"Evangelization by direct proclamation...(is) an expression of growing acceptance of the primacy of the saving truth and essential kerygma which announces Jesus as Lord and Saviour, present and acting now in his Spirit." (Common Witness: 1980:22)

"Finally and uniquely, God's will is made known in Jesus Christ. (Heb. 1:1-4)," (International Review of Mission 1989:2,3:pp.345) and p.347, (quoting Tambaram II)
"Christians desire to "confess the life and work of Jesus Christ as unique, decisive, and universally significant... the Christian community should be assisted to proclaim "the Gospel of Jesus Christ, by word and deed, to the whole world to the end that all may believe in him and be saved."

Evangelical and Roman Catholic documents are almost mirror images of the above.

A number of factors have pushed our various frameworks toward these theological and practical convergences.

Examples exist of borrowing of materials for fruitful evangelism. Padre Alfonso Navarro of Mexico City has built an exemplary course of instruction and application in active evangelism. With the support of the hierarchy, he has applied the methods throughout Mexico and Central America. He has five spiritual laws. Community and its holistic implications are added to Campus Crusade's four spiritual laws.

Arne Rudvin, Bishop of Karachi, in 1980 observed in personal conversation that the World Council desperately needed theological focus. He tried to provide some of that focus in an International Review of Mission article centering on Christology, and, though he was not the first, was thus in something of a vanguard of a conciliar renewal of emphasis on Christology and evangelization.

Likewise, the conjoined emphases on the poor and disenfranchised force development of evangelistic energy in and among evangelical, conciliar, and Roman Catholic camps. The justifying scriptures join the witness and concern for the poor, as is evident in all three sets of documents.

Vatican II both focussed the Roman Church on world

evangelization and provided the atmosphere of freedom for experimentation. Although these emphases may be waning lately due to current papal conservative or reactionary pressure, Vatican II decrees, papal encyclicals, and a number of side activities have given impulse to strong emphasis on world evangelization. These statements are on occasion as ringingly clear as the WCC documents cited. Preexisting charismatic renewal with its concern for testimony has taken further advantage of the breach.

The Evangelical-Roman Catholic Dialogue on Mission (ERCDOM) has provided a basis for increased understanding. The documents rather clearly pinpoint both the broad base of agreement, and the points of strongly held discrepancy. These offer a foundation for wider discussion, and, perhaps, for future joint evangelistic activity.

The Lausanne Committee on World Evangelization (LCWE) and the landmark covenant have helped to provide an atmosphere in which evangelicals can broaden their views, or come out of the woodwork in relating to others, at least as individuals. Manila II gave such practical demonstration of effective breadth that it elicited strong public critique from hardline separatists.

But we need also to face some harsh realities. There are hindrances and "lost causes" on the fundamentalist and evangelical sides. These are modern "Diotrephes" (III John 9,10) who will oppose any broad recognition of all that the Spirit of God may be doing beyond community boundaries. Without purposefully intending to, they tend to judge authenticity without granting a hearing. Low tolerance for ambiguity imposes for them a simplifying template that precludes discussion.

Recently on an overseas visit, I had the privilege of lecturing to an upper level contemporary theology class. My dialogue with one vocal class member stood out, and his participation epitomizes an all too frequent "outcome" of theological instruction. During the entire two hour period, he repeatedly asked questions which incorporated phrases like: "Isn't there risk involved in that kind of thinking?" or "Must we not be careful of...?" For whatever reason, his theological activity and understanding was in the nature of mounting perimeter defenses, not imbibing the riches of systematized, biblical truths.

Charity dictates not indulging the whim which could be easily satisfied to document the separatism of certain fundamentalist mission leaders by their public pronouncements. A large, off the record, pool of separatist sentiment exists which still perpetuates earlier fears and defensiveness erected in a different era against liberalism. Attitudes like those of the student described above should be laid at their door. In my

judgment, such opinions are hardening, and these persons will not make it any easier for evangelicals to recognize the breadth of the working of the life-giving Holy Spirit.

Fortunately, I believe adherents of this stripe overestimate their own strength. They do not represent evangelicalism as a whole. There is no denying, however, that there is a fundamentalist fringe, perhaps stiffening, that has this spirit.

As to joint witness, as of now, I say with sorrow and love: "This segment are at present a lost cause." Any attempt at invitation or persuasion will provoke so many layers of knee jerk "defense of the faith" reactions, that nothing will result. Except condemnation for those who make the approaches.

One real problem for some of us with equal evangelical loyalty to scriptural authority is the rhetorical advantage that such people have. And they will readily wield that advantage over those who are open to all that the Spirit of God is doing. No sincerity or loyalty is lacking on their part. Like the student mentioned above, they are sincerely convinced that this view of life is faithful to scripture and integral to doctrinal purity. In my opinion they have misidentified their own assumptions with the authority of the scriptures. Little moderation can be expected from this quarter at present. There is among them none of the expansive Pauline spirit of Philippians 1:18. I find it most interesting that Paul makes his statement of rejoicing even if Christ is preached from false motives immediately on the heels of affirming that he is acting in defense of the gospel. The sequence in the text is that love is to abound in depth of insight so that discernment is possible.(1:17-18) But then the result is not separatism, but thanksgiving.

One of the latent reasons which partly accounts for the existence of such opposition is the need to survive. For all of us, our capability to minister depends on being able to marshall adequate resources. Rightly or wrongly, part of the separatist motivation arises from the need for their organizations to stay solvent in relation to a constituency which they see as calling them to stand for purity of doctrine coded in this fashion. Ironically, few among them would admit this as a real motivation, since survival would be seen as trivial compared to loyalty to the positions espoused.

I am happy to report at least one rather dramatic counter tendency. In the last several years, evangelical agencies involved in radio and television have achieved a remarkable level of practical cooperation, including resource sharing, whereas formerly they viewed themselves as competing for constituency and ministry.

And here is a curiosity. Among some evangelicals (and certainly fundamentalists) there is an amazing, uncritical, and almost total acceptance of a deterministic formula of organizational decay and degeneration. A secular sociology of organizational history is invoked as if it were revelational. Denominations are said to tend ineluctably to liberalism, to social action, to social gospel, to loss of evangelistic urge, and finally to atrophy and death. This is a specific misapplication of the Weberian sequence of founding charismatic leader, routinization of charisma in the organization, goal displacement, and organizational demise. The dread formula is peculiarly suited to the convenience of witch hunters.

Curiously, seldom is any note taken of the rather clear opposite historical tendency of sects to recur to biblical authority and orthodoxy over time.

Is this because it doesn't suit convenience, or does sincerity and depth of feeling blind objectivity? Whatever the reason, the cards are stacked against a recognition of convergence among suspect organizations on either orthodoxy or world evangelistic concern. A history exists to say from the separatist point of view that conciliar usage of common vocabulary was meaningless or deceptive in the past, and, by extension, is not trustworthy in the present. This is wed to a distrust of organizations in general.

Sorrowfully one must also point practical examples of the outworking of the influence of such separatists. I cite, for instance, the failure of the World Evangelical Fellowship (WEF) and the Lausanne Committee on World Evangelization (LCWE) to respond favorably to a proposal (Raymond Fung: 1987:10/11) even to jointly research evangelistic models. The group issuing the call included bridging individuals, i.e. evangelicals active in LCWE but who were in prime ministry locations in conciliar churches. The response was obviously conditioned by such cooperation being a "spiritually" sensitive hot potato. The probability of organizational guilt by association wrongly kept brothers and sisters in the faith from documenting together the work of the Spirit. This was surely an opportunity lost. It unfortunately dramatizes the untoward influence of separatism on evangelicals.

Likewise, there are conciliar stances which pose problems. Samuel H. Moffett in his excellent article in the fourteenth edition of the Mission Handbook (1989:30) has hit the nail on the head when he says: "a better definition of ecumenics is needed than 'interchurch relations.'" We all love well-trod paths. For anything to happen in meaningful joint witness, from the conciliar side, a willingness to depart past purely relational channels will be required.

I recall my deep disappointment with the closing comment by one of the leaders of the Ecumenical Mission Consultation on "Divided Churches, Common Witness," in September 1987 to which a number of us evangelicals had been invited:

"I can't imagine anything more we might do beyond what we have already been doing."

I.e. so many programs were already in place that it was beyond imagination to evolve more than those already on the plate in ecumenical circles. The referent was clearly to program units that might be developed. Unfortunately, but very naturally, the outflow of activities and suggestions has been largely restricted to existing Division of Overseas Ministries (conciliar) and United States Catholic Mission Association channels.

John Howard Yoder (1958:8,9) noted some time ago that there have been two historic approaches to unity: ignore denominational difference, or try to build denominational relationships. The former may initially be more fruitful, but WCC history seems to dictate continued attempts at the latter. This in spite of the fact that, within conciliar history, "Life and Work" attempted to unite churches through service and ethics, ignoring distinctives. "Faith and Order," on the other hand, tried to resolve issues of different points of view on doctrine, ordination and the sacraments to eliminate impediments to organizational relationships. The World Council, as Yoder notes, can be regarded as the ten year fusion of the two. He is important to this discussion because he has since written to emphasize the theme eloquently enunciated in 1958, that faithfulness to a biblical position requires us to sustain and not run from discussion and disagreement within God's family. He is right in maintaining that there is no scriptural precedent for separation from confessing Christian believers because of doctrinal distinctives.

Yet somehow, any joint witness must begin a degree removed from over-arching institutional relationships if it is to enlist much evangelical participation. Top-down programming among relating organizations will not work.

We need to wrestle with the meaning of witness. Carl E. Braaten has given us some stepping stones for this. "God's being as God and what he becomes in history in the salvation-historical workings of the Son and the Spirit are one and the same."(13) God is a sending God. But it is necessary for unity in witness that we agree on the truth of the gospel.(14)

There are Catholic sources which cause concern. We evangelicals have a severe problem with the universalism tacit or enunciated of late, and with the concurrent recognition of salvific elements in other religions articulated in some Roman

Catholic stances on dialogue. Of particular concern for evangelicals is the official recognition of an ongoing covenant relationship of God with the genetic Jewish people separate from the new covenant based on faith in a unique Christ.

Religious experience is valid, and dialogue that discovers the depth of such experiences and harvests their insights has high value. But religious experience per se is not salvific. And not everything perceived as profound worship conveys truth. Deep experience may even produce moral change. Witness, on the other hand, can only occur for an evangelical based on the truth in Jesus, and has as its essence the proclamation and example of the power of the name of Jesus Christ.

Ecumenicity is empty without a Savior to whom to witness. Witness is no mere warm relational jolly. Deep questions exist to which some segments both of the Roman Catholic Church and the conciliar community are giving answers which are troubling to evangelicals.

An evangelical mindset makes a difference in levels of tolerable identification in cooperation. Our relief agencies cooperate freely in disaster, and work with secular governments. We will meet in formal conferences to discuss doctrinal agreements and divergencies. We are willing to cooperate in dialogue rightly understood, and to recognize the validity of deep religious experience. But true witness for us is only possible jointly with those who share and enunciate a dynamic experience of Christ's grace and forgiveness. Sharing of religious experience has an appropriate place in developing friendship and understanding. Dialogue of this sort is necessary and possible. Powerful symbolic experience can ennoble liturgy. But commonalities in such experiences are not equivalent to fellowship in witness among believers in Christ. Mystical experiences are possible apart from gospel participation. If these are accepted as witness, to the evangelical, there is nothing left to witness to.

Someone closer to the scene and perhaps internal to the Catholic Church ought to assess the impact on mission interest of some other papal emphases. If the setting of discussion on joint witness is the unity of the Church, there are forboding overtones here. To an evangelical eye, there is an eroding of the meaning and freedom of the gospel in John Paul II's call for submission to the teaching authority of the pope. Among the issues are papal infallibility and those relating to Mary with regard to authority and to mediation of grace.

Our past history of joint endeavor suggests some probable openings for the future. One of the dramatic ironies from past profitable cooperation illustrates aptly the sensitivity and tension induced by our subject matter. We have capably worked

together across communities to determine and translate biblical texts. In this most important area we have quietly achieved superb scholarly cooperation. Members of all communities have contributed. Suspicion has been overcome in the integrity of textual scholarship. To this we have added practical translation, distribution, and marketing skills. I almost hesitate to call attention to this sterling example, lest separatist concerns be raised that will impede future cooperation. But it is more than passing strange that this has been possible without more uproar. One would think that guardian spirits would have stirred a hornet's nest to opposition. Instead, the recovery of the texts of the lodestar scriptures have benefitted from shared scholarship.

Can we benefit equally from joint scripture study and application?

We need to continue and develop the thread common to all our mindsets of emphasis on the submission to scripture in discipleship. Our conferences have provoked one another to Godly jealousy (II Cor. 9:1-5) by program chunks dedicated to worship in inductive study of the scriptures. This strong motif must continue to be expressed in life over against existing distinctives which might separate. There are admittedly problems of hermeneutic and theological thesaurus. These should be faced as we experience in actual study the application of tools in the different workbenches. The test will be the reality of our willingness to be persuaded of truth apart from particularistic, time-worn, and favorite interpretations. How strong will tradition be for all of us? We must all lose a piece of our identity if we will be faithful to scripture.

Interpreting scripture in new mission contexts offers quite the opportunity for divesting ourselves of the potentially distorting historical, cognitive overlays we have been using on biblical truth. Partnership in joint mission with Two-Thirds world sending agencies offers a marvelous opportunity to bring all of us under the enlarging discipline of a scriptural understanding of mission. This is equally a chance to divest ourselves of the accidents of doctrinal emphasis which are due more to irrelevant history than to divine providence.

One of the strongest bases for hope for joint witness is the inherent power of Christian impulse to charity. Wherever the life of the Spirit exists, there is a powerful drive to respond to human need. Deep agony, unbearable suffering, massive dislocation and disenfranchisement will call us to action where no cognitive guidance provides motivation. This has been in evidence hundreds of times when Roman Catholic, conciliar and evangelical relief agencies have quickly and jointly agreed to work together under the administration of whatever office had on site operational staff and infrastructure. This is fairly common

in practice in disaster relief. These instances are propelled by the scale of the immediate need. They make good common sense. May God multiply them. And may we be on the lookout to build on them.

Opportunities for joint witness will be most likely where ministry problems are most acute and undeniable. Elsewhere, a certain percentage of organizations and individuals can and will fall back, receding into past pat and speciously adequate explanations.

An illustration of the above is evangelical reaction to the twin waves Sahelian drought and refugee displacement, especially in Southeast Asia. Agencies with rationales for not committing resources in "purely" humanitarian activities were shaken out of inaction by the immensity of the scale of suffering, and had to do something.

Later, justifications could be worked out. The explanations have since allowed organizational infrastructure to be put in place to support continuance of these ministries. From my sociological vantage point, they are an anomalous illustration of "cultural lag." Only in this case it is action and behavior, not machines etc. that precede changes in "non-material" culture. The irony is that the agencies would be the first to deny that such a sequence is even possible for them. Doctrine, they would say, ought to dictate action, organization, and technology. But rationalizations have followed, not preceded actions, thank God.

Such responses have been beneficial. Yet the clear witness of scripture is that the compelling credential of the Church is "how they love one another," in addition to how they love the needy; even if the Church will be judged on the basis of our treatment of the "at-risk" ones. There is room for much development here.

Urban complexity and poverty offer challenges that call for joint response by their sheer magnitude. We must at least learn from each others attempted ministry models. The permanence of the need will make it easier to avoid responding than to seek the joint economy of scale that could make response meaningful.

The structures of mission sending will be greatly challenged in this decade. Structural experimentation for restricted access situations fairly begs for innovation that depends on lay expertise. Such empowerment would change the future, and could provide crossover witness opportunities. New strains of tentmaking investment built on business structures other than micro capitalism ought to be encouraged, and could prepare a very fruitful field for joint witness. The smallest team unit that should be encouraged might be an extended family business patterned after similar structures normal to existing restricted

access business situations. Vertical or horizontal integration among such units across our current religious community lines could make all kinds of sense. Lay investors would be much less interested in denominational distinctives than in effective witness and economies of scale. How about a power encounter with secular principalities based on dedicated capital investment? Mammon should be used, not served.

Third World mission development offers structural opportunity for joint witness. Separatism among Christians is usually taught. It is not normal to supernatural life in the Spirit, especially in early phases before long tradition develops. Unfortunately, when it is taught, it is often caught with a vengeance. The convert is more slavishly devoted than the missionary. Some Third World evangelicals are far stronger in their separatism than are the sending agencies or their missionaries.

But, paradoxically, one delightful feature of the context of mission and evangelism by the Third World is that the historical accidents of Christianity's contextual development in the North are less applicable. Mission thinkers from the South in general are less bound by the loyalties so dear to First World traditions. They are therefore much more open to joint action in mission than "parent" agencies or societies. Unfortunately, few pristine mission situations exist which are not within easy reach of proselytism of one sort or another. This will impede joint structural experimentation.

The economic realities of the international situations in which these same mission activists must learn to innovate and operate force a degree of interdependence and cooperation which the North, with a few singular exceptions, adopted only reluctantly and recently. Partnership is needed and possible.

The bad news of existing organizational realities limn out a more difficult future. The sociological trend is always toward increased differentiation and specialization. Our structures of mission draw very naturally on the organizational forms of secular life. We seldom question the "acceptable" legal features of the modern corporation which transfer so easily for us from organizing for business to organizing to be the local church. We have exported these organizational forms with very little critical modification. Behind them is the rationale that allows us to form goal-oriented relationships with others.

Many mission agencies and organizations do go quickly through predictable organizational histories that see them displace their ministry goal imperceptibly to the goal of continued existence as an organization. The process is so subtle that insiders are scarcely aware of the shift. Resources are committed to staying alive. 814 agencies are listed for the

United States and Canada alone for 1988 by the Mission Handbook. (1989:51,66) Fifty percent have less than 13 overseas personnel, and receive less than \$330,000 income for overseas ministries. The lion's share are thus in a struggle to survive, and are less able to make a substantive impact.

We specialize to produce, segment to survive. The consequence is competitiveness, and the need to state organizational uniqueness. These specialized structures of mission tend to independent operation. The atmosphere of fundraising for survival abets segmentation, not cooperation. The outcome is that mission is saddled with structures that build and encourage corporate cultures in which joint effort is seen as inimical to survival.

This is an opportunity and a challenge. Boomers and yuppies have one strong value in common, their rejection of accepted institutions. As in the past, these generations remain open to a challenge to participate in a clearly stated task. They will only do so with measured and reluctant loyalty to existing structures. We need to take advantage of their low level of organizational loyalty and high devotion to effectiveness. The mix can be turned to opportunity. One of the best ways to do this may be to invite them to work with us (the establishment?) to evolve new organizational forms.

Missiologists are fond of pointing to the challenge of youth. No missions conference is complete without citing continents and countries where over half of the population is under fifteen. Innovation is expected in youth ministry. If the CWME is serious in its San Antonio commitment with regard to young people, (IRM:1989 3:356) then many evangelical youth artists are already in concert trim and available for participation. Perhaps some kind of international music fair could be promoted. In this way immediate steps could be taken to jointly evangelize in the idiom of popular music.

When I try to visualize the whole scene of global mission, a nightmarish metaphor suggests itself. It is of a huge blob of jelly, with a hydrology of pockets and swirls oscillating in all directions. Like a national economy with enough opposing mechanisms built in to squelch any effective tinkering, each eddy has enough inertia to fend off virtually any corrective for years. Too much of the amorphous mass is saturated with values opposed to joint ministry. Nobody understands the "big" picture.

But I find hope in this chaos. To do so I borrow a mathematical analogy from James Gleick. (1987: e.g.69-76) When certain non-linear functions are graphed by progressively increasing a multiplier, clear patterns degenerate for periods into randomly scattered dots, and then later regularly resolve

again into the patterns which preceded the disarray. Apparent chaos may be a zone of transition to the next period in which clear patterns are evident. The point is that both the random aimlessness of the transition and the clearly resolved linear patterns are driven by the same sovereign equation. Only the magnitude of the multiplier needs to change to direct the outcomes once again to a traceable linear plot. I hope my nightmare blob is in such a transition period. And that a sovereign Lord is now changing the multipliers. Yeast and salinity may propagate this way. Creativity is always recombination.

The simple fact is that, true to biblical precedent, to sociological analysis of organizations and to history, the Church, like all voluntary human structures, finds strongest unity in devotion to a clearly stated and compelling task. World evangelization, and witness in Jesus name to local groups are such a compelling task. Distinctive doctrines, favorite relationships, particular traditions may give internal cohesiveness to our agencies. They will not often provide bases for joint witness. If we can be clear on witness and submissive to a common Lord over all, we can find unity in joint witness. If we cannot understand that there is a gospel which was revealed and which must be preached, then only false and misleading flickers or flashes like sparks from a nighttime bonfire are possible.

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1990/2000

	1990	2,000
World Pop	5,300,000,000	6,250,000,000
World Xns.	1,760,000,000	2,130,000,000
World Muslims	935,000,000	1,200,000,000
Xns as % of world	33.2%	34%
Protestants	522,000,000 (cf. 963 m. RC)	651,000,000 (cf. 1.1 billion RC)

Africa - Xns.	231,000,000 (members)	324,000,000
Asia - "	228,000,000 (members)	313,000,000
L. Am.	408,000,000	411,000,000
N. America + Can. + USSR	953,000,000	1,080,000,000
M. Afr. L.A. Oc.	855,000,000	1,069,000,000

Christian Workers	3,923,000	4,500,000
Foreign Missions	285,250	400,000

Presbyterian, Korea	5500,000	7,300,000 (+150,000 a yr.)
Presb USA (N+Va.)	2,868,000	2,500,000 (-40,000 a yr.)

Christian, Korea	10,600,000
Christian, USA	

CHINA

1555 - Portuguese establish small trading post - the which Chinese termed black eye.

1578 - Valignano reaches Macao en route to Japan

1579 - Valignano leaves for Japan. July - Ricci arrives 2 weeks later

1580, ^{NW} Ricci's first visit to Canton.

1581 - Ricci visits Canton, well received.

1582 - Valignano returns to Macao.

Ch. 15

Korean general Kuo Hsien-chuk.

Ch. 16, 378

Sahas - BP 172 S13

Manuscript

Ch. 17 395

Manuscript & History - H. Moore BX 183 2, 1966

- Base 102

Crimly ^{of} ~~Appt.~~ BW 392, ES 1929

Manuscript

* Damascus - Jacobites formed under Persian invasions (611-629)

Chalcedonian formed under Heraclius - Sahas p. 25, n. 3.

Mansur family was Chalcedonian. - Sahas n. 23, p. 24.

prece of Damascus - the Caliph Mu'awiya I (661-680) - both grandfathers ^{Mansur} +

father of John (Ibn Mansur). p. 26, n. 5., p. 27, n. 6.

"acc. to the 'prece of that city' - p. 42

"next to the Caliph", - ad co-ruler. - p. 43, n. 1

Sept. 1990

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- Welcome: Roland M. Frye,
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- Introduction of Daniel W. Hardy, *Director*
- Introduction of Jaroslav J. Pelikan
- Address: "Christian Mysticism, East and West"
- Reception

JAROSLAV J. PELIKAN

Pelikan was born in Akron, Ohio. He did his undergraduate work at Concordia College (Indiana) and his bachelor of divinity studies at Concordia Theological Seminary (Missouri). He earned his doctor of philosophy degree from the University of Chicago. After teaching at Valparaiso University, Concordia Seminary and the University of Chicago, he joined the faculty at Yale University in 1962. In 1972 he was appointed Sterling Professor of History at Yale, a position he still holds, and from 1973 to 1978 he served as the Dean of the Graduate School.

He has chaired numerous national and international organizations including the Council of Scholars of the Library of Congress and the U.S.-Czechoslovak Commission in the Humanities and Social Sciences. A much sought after speaker, known for his historical and theological insights as well as a finely honed sense of humor, he has given the Gauss Lectures at Princeton University, the Jefferson Lectures for the National Endowment for the Humanities, the Mellon Lectures at the National Gallery of Art, and is scheduled to give the Gifford Lectures at the University of Aberdeen in 1992-93.

He has served on many editorial boards, including the *Encyclopedia Britannica*, *Luther's Work*, and *Classics of Western Spirituality*. The author of 23 books, he has written extensively on the development of Christian doctrine and the history of theology. Recently completing the highly acclaimed five-volume work, *The Christian Tradition: A History of the Development of Doctrine*, he has published three new books this year: *Confessor Between East and West*, *Imago Dei*, and *Eternal Feminines*.

DANIEL W. HARDY

Hardy is a native of New York City. He was educated at Phillips Exeter Academy, Haverford College and General Theological Seminary (NY). He was ordained to the Episcopal ministry in 1955. After serving as the first vicar of St. Barnabas, Greenwich, Connecticut, he taught at General Theological Seminary and then studied at the University of Oxford. He taught for two decades at the University of Birmingham, occupying the first post in England established specifically for the study of modern theology.

In 1986 Hardy was appointed to the Van Mildert Chair of Divinity at the University of Durham. There he served as the Chair of the Theology Department and Residentiary Canon of Durham Cathedral. As Moderator of the General Ministerial Examination of the Church of England, he established new standards for theological education. He was also instrumental in training minority candidates for leadership positions in the Church.

Author of *Praising and Knowing God*, Hardy contributed to *Keeping the Faith* and co-edited *Dn Being the Church*. He has written extensively for *Theology*, *Expository Times*, *Anglican Theological Review*, and *Scottish Journal of Theology*. He is also the former president of the Society of Theology, a British academic and professional society.

Hardy is married to Perrin (née Enyart), who is from Greenwich, Connecticut. They have four children.

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THE KOREAS

Same Bed, Different Dreams

They fought the hottest clash of the cold war, but 40 years later, Koreans still stare across an armed divide. Is it time for them to reunite—and for the U.S. to go home?

By DAVID S. JACKSON SEOUL

Looking back, what was accomplished? The end of World War II sundered the Korean peninsula, leaving half allied with the Soviet Union, half with the U.S. Ready to reunify the country by force—and, with help from Moscow, strong enough to dare it—North Korea sent its tanks south across the 38th parallel on June 25, 1950. Communist leader Kim Il Sung hoped to destroy the U.S.-backed regime of South Korean President Syngman Rhee in a bold blitzkrieg. Kim nearly succeeded before U.S. troops and a hastily assembled United Nations force pushed the North Koreans back to the Yalu River on the Chinese border, prompting the intervention of a 1.2 million-man Chinese army that ultimately brought the conflict to a stalemate. After three years of battle, 33,600 American, 58,000 South Korean and 500,000 North Korean and Chinese soldiers had lost their lives. And little had changed.

Today the peninsula is still divided near the 38th parallel—half communist, half capitalist; half dependent on Soviet military and economic support, half still reliant on the presence of 43,000 U.S. troops. But the old reasons for these alliances are fading. The Soviet Union is no longer eager—or able—to finance the aggressive extension of communism by its satellites, and communism itself is a dying ideology. South Korea has risen from the ashes to become an economic powerhouse capable of assuming most of its own defense against a diminished threat from the North. Yet the U.S. is still there. In the new world order of the 1990s, will transformation come anytime soon to North and South Korea? And what would that mean for U.S. involvement?

A strong hint of change came three weeks ago, when the leaders of South Korea and the Soviet Union met for the first time. The summit between Roh Tae Woo and Mikhail Gorbachev demonstrated how far both nations have come: trade between Seoul and Moscow is expected to reach \$1 billion this year, and diplomatic relations are pending. Despite its ties to the North, the Soviet Union needs investment and trade from Seoul more than it needs to help sustain one of the world's last holdouts against reform.

But a deep gulf continues to separate the two Koreas. Technically North and

South Korea are still at war, and they have moved no closer to reunification. As long as Kim, now 78, continues to rule the North, significant reform or concessions to the South are unlikely. And even though millions in North and South Korea share a yearning for reunification, the two countries have pursued different paths for too long to reconcile easily. As a Korean prov-

army, North Korea's Soviet-equipped force is more than 1 million strong. Just as worrisome is Kim Il Sung's unpredictability, amply demonstrated in his complicity in terrorist acts like the bombing of a Korean Air Lines flight in 1987 that killed 115 people. Many fear he could become even more dangerous if he felt threatened by the kind of reforms that have toppled communist



SOUTH KOREA From the ashes of war, an economic powerhouse has arisen: Seoul at night

erb says, "We may sleep in the same bed, but we have different dreams."

SOUTH KOREA

Few issues more clearly symbolize the 40-year stalemate than the continued presence of U.S. soldiers on Korean soil. While the majority of South Koreans still welcome—even count on them, the question of how much longer they will stay is beginning to trouble both Seoul and Washington. Young Korean protesters call the troops an obstacle to reunification, while Americans cannot understand why South Korea, with its booming economy and population, continues to need American help.

South Korean politicians unanimously support retaining U.S. troops. They note that while Seoul fields a 650,000-man



Roh: democratic reforms

dictators in Eastern Europe.

The Bush Administration agrees that some American forces should stay. But Washington wants South Korea to assume more responsibility for its own defense. Current plans call for a ten-year, three-phase troop reduction, beginning with the withdrawal of 7,000 U.S. soldiers by 1994. In addition, Seoul has been asked to double its direct financial support to \$680 million this year.

If South Korea's resurrection has been an economic miracle, the country has been slower to mature politically. A succession of authoritarian rulers transformed the nation into the world's 13th largest trader—but at great cost to personal freedom. The first truly free elections in 27 years were held in 1987, when Roh beat a divided opposi-

tion by pledging to support democracy.

He has largely fulfilled that promise, lifting restrictions on the press and political activity. Although the relaxation of labor laws unleashed an epidemic of strikes, they are subsiding as salaries go up. While the government's popularity tends to rise and fall with the economic statistics, most citizens today want nothing more than domestic stability.

But undemocratic laws and practices persist, most of them defended in the name of the threat from the north. It is still a crime to give any support to North Korea, even to write or paint about it. Suspected subversives are routinely beaten, and the government keeps politicians under surveillance. While these remnants of the authoritarian past have severely tested U.S. support,

for everything from the slow pace of democratization to the country's economic problems—are winning sympathy from a growing number of Koreans.

The one issue that unites all generations, however, is their longing for reunification. South Koreans look enviously toward East and West Germany, but they know that the two Germanys never clashed in war. And unlike the rapidly changing East European nations, North Korea remains a hostile state.

NORTH KOREA

Only 120 miles north of Seoul lies another world. There, from a drab, cheerless capital, the self-proclaimed "Great Leader" Kim Il Sung presides over an Orwellian state where the radios have dials that can-



NORTH KOREA In Pyongyang children sweep the grounds of a statue of the "Great Leader"

Washington now believes Seoul is on the right track.

In fact, the South is at a generational turning point, torn between those who remember the hardship and the dangers of the past and young people who often seem heedless of the lessons of history. Many older South Koreans still distrust the chaotic uncertainties of democracy, with its attendant student riots and labor unrest.

While they may be uncomfortable with the nation's continued dependence on U.S. troops, they remember all too clearly why the soldiers are there.

But to the young, the U.S. troops are only an unwelcome tool of American colonialism. Although radical students constitute a mere fraction of the population, their xenophobic views—blaming the U.S.



Kim: virtually worshiped

not be tuned and loudspeakers broadcast propaganda 20 hours a day into every home. Such totalitarianism is fast becoming extinct everywhere else in the world, but Kim not only survives, he is virtually worshiped by his people.

Kim's popularity is all the more impressive given the failures of his rule. Food shortages are common, and energy is scarce. Hardships, when they are acknowledged

at all, are attributed to the need to maintain a strong defense. Internal travel is carefully monitored, and households are organized into groups of five, with each family encouraged to report subversive activities by its neighbors. Still, few North Koreans admit envying their brethren in the South. Most accept their government's description of South Korea as an undemo-

cratic U.S.-puppet regime plagued by AIDS, pollution and prohibitive costs.

The key to the future is the Kims. While Kim Il Sung may be above criticism, his son and intended successor, "Dear Leader" Kim Jong Il, 48, is not. The younger Kim, who is in charge of the nation's day-to-day affairs, is being groomed for the communist world's first dynastic succession, but many North Koreans privately blame him for the country's economic problems.

Most observers expect young Kim's rule to be short lived. "As soon as his father dies, Kim will be overthrown by the military," predicts Kwon Moon Sool, director of the Research Institute on National Security Affairs in Seoul. In an attempt to guard against a coup, Kim has installed trusted allies in the Defense Ministry and the army. But if his father's death provokes unrest, the military could well take over; there are no known democratic alternatives or any organized opposition groups.

So far, the elder Kim has kept his nation ignorant of the tumultuous events shaking the rest of the communist world. The only "news" allowed in North Korea is local propaganda. As a result, North Korea is not a place where the citizens are clamoring for democracy.

Kim may have more cause for concern in the abrupt shift by the Soviet Union. While Moscow continues to provide arms, relations between the two nations began cooling well before Gorbachev's summit with Roh. In April Radio Moscow broadcasts criticized North Koreans as "completely brainwashed." Soviet officials accompanying Gorbachev to the summit could barely conceal their impatience with Pyongyang.

Even in a hermetically sealed society, ideas do seep in. Some privileged academics, artists and athletes have traveled abroad and been exposed to the freedom of the outside world. Many foreign analysts believe the pressure for change will eventually be overwhelming—but only after Kim Il Sung is gone. Says Professor Kim Kook Chin, of Seoul's Institute of Foreign Affairs and National Security: "They have to open up their system to develop their economy. But if they do open the door, it will undermine their system. The more they open up, the more vulnerable they will be."

For years, battered by the conflicting demands of its larger neighbors, Korea shut out the world and became a "Hermit Kingdom." Today that is neither possible nor desirable. South Korea's future is bright: economic prosperity should ease the transition to full democracy and lessen military dependence on the U.S., resulting in a more balanced partnership that will be welcomed by both nations. For North Korea, however, the immediate future is likely to be brutish. Until the kind of change that transformed Eastern Europe comes to this Asian outpost, reunification of the peninsula remains a dream for both North and South—dreams that are still very different. ■

January February 1990

Daily Bread



"Feed my sheep"
Campus Mission

University Bible Fellowship

INTROOUCTION TO THE STUOY OF DAILY BREAD

(1) PRAYER : Before reading the word of God, let us prepare our minds with prayer. "I seek you with all my heart; do not let me stray from your commands." (Psalm 119: 10) .

(2) REAOING : What does the passage say? Notice the facts carefully so that we may know what the word actually says.

(3) THINKING : What does it mean? What is the meaning which the author is seeking to convey? Notice especially:

a) Teachings about God the Father, His only Son Jesus, and the Holy Spirit.

b) Teachings to be followed in the Christian life:

1) Are there promises to believe and claim?

2) Are there commands to be obeyed?

3) Are there warnings to be heeded?

4) Are there habits to be changed?

5) Are there sins to be avoided?

c) What is (are) the important teaching(s) of this passage?

d) Think about the key verse (memorize if possible).

(4) WRITING : Summarize in writing the content and meaning of the passage, and write briefly how it applies to you in your own situation.

(5) PRAYER : Conclude by writing your own prayer based on the passage. Write your own "one word."



January February 1990

Daily Bread

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Joshua 1:1-13:33

Mark 6:14-8:26

Joshua 14:1-24:33

1 Peter 1:1-2:17

Ruth 1:1-4:22

1 Peter 2:18-5:14

Philemon 10-25

Psalms 141:1-10

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February 3-10

February 11-15

February 16-25

February 26-27

February 28

BE STRONG AND VERY COURAGEOUS

Joshua 1:1-9

(Mon.) Jan. 1

Key Verse: 1:9

1. I will give you the land (1-5)

After Moses died, the leadership of God's people was passed to Joshua, the man whom Moses had trained. He had helped Moses well, but what would he do under the pressure of real responsibility? God gave him a command and a promise. The command was to go in and possess the land. The promise was that God would be with him to give him every place where he set his foot. God's promise was to be claimed by obeying God's command. Jesus gave a similar command and promise (Mt 28:19,20).

2. Obey and teach God's word (6-9)

To accomplish the great task God was giving him, Joshua needed to be strong and courageous--and he needed to obey and teach the Bible, the law given through Moses. God's word should be on his lips and in his heart. Then God would give him success in everything.

Prayer: Lord, as I enter 1990, give me courage and strength--and a decision to obey and teach your word diligently.

One Word: Be strong and courageous

THE FIRST TEST OF LEADERSHIP

Joshua 1:10-18

(Tue.) Jan. 2

Key Verse: 1:16

1. Get ready! We will cross the Jordan

Joshua immediately mobilized the people and prepared to enter and possess the land God had promised.

2. Remember the command of Moses!

The tribes of Reuben, Gad and half of Manasseh had settled east of the Jordan, in land already conquered. But Moses had commanded, and they had promised, to join in the battle until the whole land was conquered. It was tempting for them to forget Moses' command and their promise and settle down with their families to enjoy an easy life. Joshua challenged them to lead the way across the Jordan.

3. We will obey

The men of these three tribes obeyed Joshua. They accepted his leadership and prayed that the Lord would be with him as he had been with Moses.

Prayer: Lord, forgive my desire for an easy life. Help me to fight the good fight of world mission until the battle is won.

One Word: ...Until the land is conquered!

RAHAB

Joshua 2:1-24

(Wed.) Jan. 3

Key Verse: 2:11

1. Rahab helps the spies (1-7)

Rahab was a prostitute and a citizen of Jericho. But when the Israeli spies came to her house, she protected them. She risked her life by lying to the king of Jericho. Why did she do it?

2. I heard about the Lord your God (8-24)

Rahab had heard about the mighty works of God on behalf of the Israelites. She believed that God had dried up the Red Sea to deliver Israel from Egypt; that he had given Israel victory over the Amorites; and that he had given Canaan to Israel. She expressed her faith in God the Creator of heaven and earth by her actions. By faith, she helped the spies and asked for God's mercy. She did not trust the walls of Jericho; she trusted the God of Israel, and made a covenant, symbolized by a scarlet cord, with his people. By her faith Israel conquered the promised land. (24)

Prayer: Lord, let my faith be rooted in your history and expressed in commitment to you and your people.

One Word: By faith, Rahab (Heb 11:31)

CROSSING THE JORDAN

Joshua 3:1-17

(Thur.) Jan. 4

Key Verse: 3:4a

1. Follow the ark (1-6)

God's people were at the edge of the Jordan, on the border of the Promised Land. They had never been this way before. God told Joshua to let the ark of the covenant lead the way. The ark symbolized God's living presence among them; it contained the Bible. God still leads his people through his word. The ark was carried by Levites, as the Law of God commanded.

2. The living God is among you (7-17)

The powerful and hostile Canaanites were on the other side of the Jordan; Joshua's leadership was untested. God used the problem of the crossing of the Jordan to teach the people that God was with Joshua, and with them to drive out their enemies. The Jordan was at flood stage, but when the feet of the priests carrying the ark touched the water, the water piled up in a heap and the people crossed the river on dry ground.

Prayer: Lord, I do not know the way unless you lead me. Help me to follow your word.

One Word: Cross the river by faith

WHAT DO THESE STONES MEAN?

Joshua 4:1-24

(Fri.) Jan. 5

Key Verse: 4:24

1. Crossing the Jordan (1-18)

When Israel crossed the Jordan, a representative from each tribe brought a large stone from the middle of the river, where the priests carrying the ark had stood. They piled these stones up together in their camp as a reminder of the mighty work of God who cut off the flow of the Jordan River at flood stage and allowed the Israelites to pass over into the Promised Land.

2. What do these stones mean?

The men of the Trans-Jordan tribes remembered Moses' command and crossed to fight with their brothers. Crossing the Jordan marked the beginning of the battle, not the end. The stones were to remind God's people and their children to fight with a sense of history and a sense of victory. All the people of the earth must know that the hand of the Lord is powerful, and God's people must fear him.

Prayer: Lord, help me to remember your mighty work and fight a good fight.

One Word: So that all people might know

PREPARATION FOR BATTLE

Joshua 5:1-15

(Sat.) Jan. 6

Key Verse: 5:15

1. Circumcision (1-9)

Circumcision had been neglected in the wilderness. Now, at Gilgal, Joshua circumcised the Israelites. Before beginning the battle, God's people must repent. They had lived as slaves; circumcision was a symbol of the cutting away of the old slave life. God rolled away the reproach of Egypt.

2. The Passover (10-12)

Their sins were covered by the blood of the passover lamb. They ate the passover meal in fellowship with the Lord and with one another, and the manna ceased. From this time, they would eat the produce of Canaan--no more free meals!

3. The Commander of the Lord's army

Joshua was confronted by the Commander of the Lord's army. He was not on anyone's side, but Joshua could choose to be on his side. Joshua surrendered, and waited for his orders.

Prayer: Lord, thank you for the cleansing blood; let me be a part of your army.

One Word: Get ready to fight

THE FALL OF JERICO

Joshua 6:1-27

(Sun.) Jan. 7

Key Verse: 6:2

1. The conquest of Jericho (1-20)

The people of Jericho trembled in fear of the Israelites. Israel's battle strategy was the Lord's. For 6 days, once a day, they were to march around the walled city, led by the ark, heralded by 7 priests blowing horns. Then, on the 7th day, they were to march around the city 7 times. They marched in silence, except for the horns. After the 7th march on the 7th day, they were to give a great shout, and the walls would collapse. Each man was to go straight in and take the city. Joshua followed these instructions exactly.

2. God's judgment and salvation (21-27)

The people of Jericho were corrupt and idolatrous. They knew that God was the Lord, but of all the people in the city, only Rahab repented. God's hand of judgment fell; everything was to be devoted to destruction. But Rahab and her family were spared because of her faith.

Prayer: Lord, help me to fight spiritual battles in your way, and live by faith.

One Word: Fight God's enemies God's way

DEFEAT AT AI

Joshua 7:1-26
Key Verse: 7:10

(Mon.) Jan. 8

1. Defeat and despair (1-9)

After a great victory over Jericho, the Israelites attacked Ai with confidence--only to be defeated and chased from the city gates. The people's hearts melted. Joshua fell face down before the Lord and poured out his regrets and his fears of annihilation by the Canaanites. He reminded God that these people bore God's name and defeat for them would reflect on that great name.

2. Stand up! Israel has sinned (10-12)

Israel had been defeated because of a hidden sin--not because God had failed. God's covenant had been violated because someone had been greedy and had stolen something for himself, and hidden it.

3. The Lord turned from his fierce anger

Achan and his act of greed and disobedience was exposed, and he and his family were punished. God's people are defeated if they harbor hidden sin.

Prayer: Lord, cleanse me from hidden sins.

One Word: One man's sin

THE CONQUEST OF AI

Joshua 8:1-29
Key Verse: 8:1

(Tue.) Jan. 9

1. Listen carefully (1-8)

The people lost courage because of their defeat at Ai. Failure was because of sin, and they repented. Now it was time to try again. The Lord's word of promise to Joshua renewed their courage. Then he gave Joshua a plan for action. If they followed the Lord's plan carefully, they would win a victory. They needed the obedience that comes from faith.

2. Hold out your javelin toward Ai (9-29)

Joshua sent 30,000 men behind the city to set an ambush. He spent the night in the camp with his men, then early the next morning they marched out to become bait to lure the soldiers of Ai out of the city. At exactly the right time, the Lord said, "Hold out toward Ai the javelin..." This was the signal for the men in ambush to attack the city. There was a great victory over Ai that day. God gives victory when his people repent and obey his word.

Prayer: Lord, help me to repent and obey your word and claim your victory.

One Word: God turns failure into victory

THE ALTAR AND THE WORD OF GOD

Joshua 8:30-35
Key Verse: 8:32

(Wed.) Jan. 10

1. The altar that became a Bible (30-32)

Joshua built an altar according to the specifications written in the Book of the Law of Moses. After offering blood sacrifices to atone for sin, Joshua copied on the stones of the altar blessings and the curses written in the Law of Moses.

2. A solemn promise before God

The people standing on Mount Ebal represented the curses; those standing on Mount Gerizim represented the blessings. Joshua read the words of the Law to the people. When he read the blessings and the curses, the people on each mountain, respectively shouted, "Amen." This ceremony marked a new beginning. The people of God are a people of the Book. The Bible is our only rule of faith and practice. It tells us what the life of blessing is, and what the life of curse is. When we believe God's promises and obey his commands, he blesses us, and we are truly blessed.

Prayer: Lord, help me to obey your word so that I may live under your blessing.

One Word: Live by God's word

THE GIBEONITES

Joshua 9:1-27

(Thur.) Jan. 11

Key Verse: 9:24,25

1. The Gibeonite ruse (1-15)

The inhabitants of Canaan came together to stop the Israelite invasion. But the Gibeonites did not join with the others because they heard what Joshua had done to Jericho and Ai and they believed that God was with Israel. They feared for their lives, so they disguised a delegation of men to look as if they had come from a distant country. The Israelites did not pray about their request for peace--they tasted the moldy bread, believed the ruse and made a treaty.

2. Joshua honors the treaty (16-27)

When the Israelites heard that the Gibeonites did not live in a distant land, but were near neighbors who had tricked them, they were angry. But Joshua honored the treaty and protected the Gibeonites. The Gibeonites gladly became menial servants in order to live among God's people.

Prayer: Lord, teach me the faith and humility to live among the people of God in any capacity.

One Word: Join God's people by any means

THE SUN STOOD STILL

Joshua 10:1-43

(Fri.) Jan. 12

Key Verse: 10:14

1. The sun stands still (1-15)

The kings of southern Canaan were alarmed when they heard about the treaty of peace which Gibeon had made with Israel. So 5 Amorite kings joined forces to attack Gibeon. The Gibeonites called for help. Joshua honored his treaty with them. The Lord promised victory to Joshua, and Joshua believed his promise. He took the Amorite kings by surprise, attacking them at Gibeon, and the Lord helped him by hurling down hailstones. The day was not long enough to finish the job, so at Joshua's request, the Lord made the sun stand still for a full day. The Lord's promised judgment fell on the Amorites (Ge 15:16).

2. The southern campaign (16-43)

After executing the five Amorite kings, Joshua attacked and destroyed the important cities of southern Canaan in one campaign. The Lord fought for Israel.

Prayer: Lord, when you fight for your people victory is sure. Help me to stand on your side against any odds.

One Word: The sun stood still

THE TASK COMPLETED

Joshua 11:1-23
Key Verse: 11:15

(Sat.) Jan. 13

1. The northern campaign (1-20)

The kings of northern Canaan gathered at the Waters of Merom to fight Israel. They came with a huge army, like the sand on the seashore. God encouraged Joshua with his word (6). Joshua obeyed the instructions God had given Moses. It must have been hard to continue fighting and destroying, but Joshua did not act from anger or with vengeance. He was an instrument of God's judgment on a corrupt and godless people. He was obedient to the word of God.

2. The land had rest from war

Joshua even attacked and destroyed the Anakites--the giants who had terrified the Israelites 40 years before. They took the whole land, just as the Lord had told Moses. It took time, but Joshua kept on until he finished the task and the land had rest from war.

Prayer: Lord, you keep your promises--including your promise of judgment. Help me to be obedient to your word, and finish the task you give me.

One Word: Obey God--complete the task

THE INHERITANCE DIVIDED

Joshua 13:1-33

(Sun.) Jan. 14

Key Verse: 13:33

(Chapter 12 is a summary of the conquests of Moses on the east side of the Jordan, and of Joshua on the west side, up until land had rest from war.)

1. The land still to be taken

God did not promise his people an easy time. The land had to be conquered. Even though it was occupied by hostile people, Joshua was to allot it to the various tribes by faith, believing that God would drive out Israel's enemies and give his people the land in his own right time.

2. The Eastern tribes and Levi (8-33)

The land east of the Jordan had been conquered and assigned to 2 1/2 tribes during Moses' lifetime. The men of those tribes, however, had joined in the military campaigns. It was time for them to claim their inheritance. The tribe of Levi was a tribe of priests. They received no land, for the Lord was their inheritance.

Prayer: Lord, teach me to trust and obey you and claim your promised inheritance.

One Word: The Lord is my inheritance

JOHN BEHEADED

Mark 6:14-29

(Mon.) Jan. 15

Key Verse: 6:20

1. King Herod's fear (14-16)

King Herod had murdered John; he had a guilty conscience, so when he heard about Jesus, he remembered his evil deed. He was superstitious and fearful, thinking that Jesus was John reincarnated. Being a king didn't assuage his fear and guilt.

2. King Herod's terrible deed (17-29)

Mark also remembered John. John was a righteous man who preached repentance and announced the coming of Jesus. When he told Herod to repent of his adulterous life, the king and the woman he lived with got angry and put him in prison. Finally, because of the pride of his position, Herod had him beheaded. Herod knew what was right and wrong, but he lived before men, not before God--so he committed a great sin. How miserable were the people with such a shepherd!

Prayer: Lord, help me to live before you and do what is right. And when I sin, give me the faith and courage to repent.

One Word: Don't live in fear and guilt--
repent

SHEEP WITHOUT A SHEPHERD

Mark 6:30-34

(Tue.) Jan. 16

Key Verse: 6:34

1. Like sheep without a shepherd

Pressure on Jesus and his disciples was increasing. Herod's execution of John underlined the danger of preaching the gospel. This event also revealed the quality of the political and religious leadership of those times. The people were like sheep without a shepherd. When the apostles returned from their evangelistic journey, Jesus retreated into the wilderness with them, but the crowds, seeking a true shepherd, came to him.

2. He began teaching them many things

Jesus had wanted to spend quiet time alone with his disciples. But when the crowds came, his compassionate shepherd's heart was stirred. He taught them many things, for they needed God's righteous rule in their lives.

Prayer: Lord, thank you for Jesus my true shepherd. He laid down his life for me and for the world. Raise up men and women who have Jesus' shepherd's heart for the young people of our times.

One Word: Like sheep without a shepherd

YOU GIVE THEM SOMETHING TO EAT

Mark 6:35-44

(Wed.) Jan. 17

Key Verse: 6:37a

1. You give them something to eat

Jesus' disciples were tired and hungry, but the crowds lingered and Jesus taught on and on. Finally it became late, so they came to Jesus with a reasonable suggestion. See verses 35-36. The people should take care of themselves. Jesus, however, countered with an unreasonable command: "You give them something to eat." They immediately reacted: "It costs too much!" But Jesus wanted them to learn a sense of responsibility and his shepherd's heart. He wanted them to learn that everything he commands is possible by faith.

2. How many loaves do you have?

They took stock of their resources, and found only 5 loaves and 2 fish. But they brought these to Jesus. When Jesus gave thanks and broke the loaves and distributed the loaves and fish among the people, there was enough--and some left over.

Prayer: Lord, here are my loaves and fish. Please use them and me in your work of world salvation.

One Word: You give them something to eat!

JESUS WALKS ON WATER

Mark 6:45-56
Key Verse: 6:50b

(Thur.) Jan. 18

1. Jesus prays alone

Jesus fed the crowd, then dismissed them. He sent his disciples across the lake by boat, and he remained alone to pray. This was a time of spiritual struggle for him. The disciples' faith was very young. Satan's temptations to worldly power was strong. The moral corruption of political and religious leaders influenced all people. So Jesus prayed.

2. Storm training, and a lesson in faith

The disciples in the boat didn't make much progress, because they were rowing against a high wind. When Jesus came to them walking on the water, they didn't recognize him and were terrified. They saw him and themselves humanly, not spiritually. But he said, "Take courage. It is I. Don't be afraid." When he got in their boat, the storm ceased. When they reached the shore, the crowds welcomed him as their shepherd.

Prayer: Lord, come into my small boat and be the Captain.

One Word: Jesus prayed; so must I

THE COMMANDS OF GOD OR THE RULES OF MEN

Mark 7:1-23

(Fri.) Jan. 19

Key Verse: 7:6b,7

1. Hearts far from God and his word (1-13)

The Pharisees knew the Bible, but they lived according to the rules and traditions of their culture. They were religious, but they did not know God or love him from the heart. So they saw sin as purely a moral and religious problem. They criticized Jesus' disciples for not observing hand-washing ceremonies. Jesus taught both them and his disciples that man's real sin problem is a love problem-- a matter of the heart. He gave some examples of their lack of love for God and lack of love for man.

2. What really defiles a person?

Eating certain "unclean" foods or failing to keep some religious rule does not defile a person. We are unclean when God's Spirit is not in our hearts and evil thoughts and desires take root there. What is in our hearts comes out in our lives.

Prayer: Lord, cleanse my heart by your shed blood and forgiving grace. Help me to love you and others as I ought to love.

One Word: Love God; obey his word

THE FAITH OF ONE WOMAN

Mark 7:24-30

(Sat.) Jan. 20

Key Verse: 7:28

1. First let the children eat (24-27)

Jesus was avoiding confrontation with the Pharisees and avoiding the crowds because he did not have much time to train his disciples. He retreated to Tyre, which is in Gentile territory. But he was famous and could not keep his presence secret. A Gentile woman came to him with a desperate problem--her little daughter was demon-possessed. She begged Jesus' help. Jesus tested her faith. He had come as the shepherd of Israel, and she was a Gentile "dog." She had no claim on God's grace. His first responsibility was to seek the lost sheep of Israel.

2. Even the dogs eat the children's crumbs

She humbly accepted Jesus' hard words and asked his mercy and help anyway. She said, "Yes, I'm a Gentile 'dog', but even the dogs eat the children's crumbs." Jesus was moved by her humble faith and gave her what she asked.

Prayer: Lord, I come to you anyway, seeking only your mercy.

One Word: Seek God with humble faith

THE HEALING OF A DEAF AND MUTE MAN

Mark 7:31-37

(Sun.) Jan. 21

Key Verse: 7:31

1. Ephphatha

The man they brought to Jesus had a serious communication problem: He could not hear and he could not talk. Jesus healed him quietly, away from the crowd. He sighed and looked up to heaven and said, "Be opened." Jesus understood this man's agony. Jesus is the compassionate shepherd. He cares about our communication problems. When Jesus touches our hearts and looses our tongues, we may proclaim his gospel and sing his praises.

2. He has done everything well

Isaiah 35:5,6 tells us that one mark of the Messianic kingdom is that the deaf will hear and the dumb will speak. Jesus' healing of the deaf-mute reveals him as the Messiah. The people recognized the significance of what he had done and were amazed. They couldn't help but spread the news.

Prayer: Lord, open my ears to hear your voice; touch my tongue so that I may praise your name.

One Word: Ephphatha!

JESUS FEEDS THE FOUR THOUSAND

Mark 8:1-21

(Mon.) Jan. 22

Key Verse: 8:2a

1. I have compassion for these people

This was the second feeding of a multitude, but Jesus' disciples still could not act in faith beyond their human limits; they still let hard situations rob them of compassion. Jesus, however, had compassion on the hungry crowd. Again, he took what they had--seven loaves and a few fish--and blessed it and gave it to the disciples to feed the crowd. It was enough, and there were 7 basketfuls left over. Jesus' love finds a way.

2. Don't you remember?(11-21)

Even though they had seen many marvelous works, the Pharisees came and asked Jesus for a sign. He refused, and sighed deeply. But his real concern was for his disciples. Their hearts were so hardened by unbelief, and by concern for their own bread problem that they forgot God's wonderful grace.

Prayer: Lord, teach me your love that always finds a way. Show me my loaves and fish, that I may offer them to you.

One Word: Remember God's wonderful works

THE HEALING OF A BLIND MAN

Mark 8:22-26

(Tue.) Jan. 23

Key Verse: 8:25

1. The blind man of Bethsaida

Bethsaida was in Galilee. It was the hometown of Peter, Andrew, and Philip. The village people brought the blind man to Jesus. Maybe they wanted to see a miracle. Jesus, however, did not put on a show for them. He took the blind man outside the village to heal him.

2. Gradual healing

When Jesus spit on the man's eyes and put his hands on him, the man was only partially healed. He could see, but not clearly. Jesus' disciples were like this man. They were beginning to see Jesus, but their spiritual eyes were not fully opened. Jesus was patient. He touched the man's eyes again--and he could see clearly. He would continue patiently teaching his disciples.

Prayer: Lord, I am so blind, and you are so patient and compassionate. Touch my eyes again and again, until I can see you clearly, and worship you with my whole heart.

One Word: Jesus put his hands on my eyes

CALEB

Joshua 14:1-15
Key Verse: 14:12

(Wed.) Jan. 24

1. As the Lord commanded Moses (1-5)

Joshua divided the land among the tribes just as the Lord had commanded Moses. He was obedient to God's word.

2. Caleb remembers God's promise (6-9)

Caleb was one of the 12 spies who explored Canaan 40 years before. He and Joshua looked at the land with the eyes of faith and had encouraged the people to go in and conquer. Because he followed the Lord wholeheartedly, Moses gave him the land he had explored, Hebron. Now, 45 years had passed and he was 85.

3. The Anakites (10-15)

The land Caleb asked for was full of large fortified cities and giants--the Anakites. Caleb did not shrink back. He still trusted God with his whole heart, and he was ready, with the Lord's help, to take the land the Lord had promised him.

Prayer: Lord, help me to follow you wholeheartedly all my life and give me faith to fight giants when I am 85!

One Word: Claim God's promise by faith

SETTLING IN THE LAND

Joshua 15:12-19
(Joshua 15:1-63)
Key Verse: 15:16

(Thur.) Jan. 25

1. Boundaries

Chapters 15-22 tell how the land was allotted to the 12 tribes of Israel. Chapter 15 describes the boundaries of Judah. There is also a glimpse of the romance and history of settling the land.

2. Othniel and Caleb's daughter Acsah

With God's help, Caleb drove the giants out of his inheritance and claimed it. He offered his daughter's hand in marriage to the man who captured Debir. Acsah must have been as beautiful as she was able, and her father loved her very much (18, 19). Othniel risked his life to conquer Debir and claim her as his bride.

3. The Jebusites in Jerusalem

Canaanites were left in parts of the land. They became a corrupting influence. Jerusalem was not conquered until David's time. (15:63)

Prayer: Lord, give me courage and patience and faith to claim your promises.

One Word: Claim God's promises

CLEAR THE LAND FOR YOURSELVES

Joshua 17:1-18

(Fri.) Jan. 26

(Joshua 16:1-17:18)

Key Verse: 17:15

1. The Daughters of Zelophehad (10-11)

Joseph's 2 sons each received a son's portion of the land. The sons of Makir, Manasseh's firstborn, were great soldiers. They had inherited Gilead and Bashan, east of the Jordan. Zelophehad was a descendant of Makir. He had 5 daughters and no sons. These daughters asked for and received their father's inheritance, even though this was an exception to the rule. Faith and courage have priority in God's sight.

2. Clear the land for yourselves (12-18)

Joseph's descendants thought that their land allotment was too small, and they complained because the Canaanites on their borders were too powerful. So Joshua gave them, in addition, the land occupied by the powerful Canaanites. He said, "You are powerful and numerous--pioneer on your own and clear the land for yourselves."

Prayer: Lord, give me faith and courage to claim the promises of your word. Help me to depend on you and be a pioneer.

One Word: Don't complain--do it yourself

DIVIDING THE LAND

Joshua 18:1-10

(Sat.) Jan. 27

(Joshua 18:1-19:51)

Key Verse: 18:3

1. How long will you wait? (1-7)

The Canaanites were gradually driven out or subdued. The task would never be completed perfectly. It was time for the 7 remaining tribes of Israel to claim their inheritance. We must also claim our spiritual inheritance which God has promised us in his word. There is a time to wait on God, and a time to act in bold, obedient faith.

2. Make a survey (8-10)

Three men from each of the concerned tribes were appointed to participate in the survey. They were to divide the land into 7 parts; then, Joshua would cast lots and make assignments. The Levites did not receive a portion, for their inheritance was the service of the Lord (7). Everything was done in accordance with the word of God, spoken by Moses.

Prayer: Lord, give me patience to wait and courage to act at the right time. Help me to claim the great promises of your word.

One Word: How long will you procrastinate?

CITIES OF REFUGE

Joshua 20:1-9

(Sun.) Jan. 28

Key Verse: 20:2

1. Designate cities of refuge

The Lord God is merciful. He reveals himself through his word, and his laws reflect his character. He spoke to Moses, then to Joshua concerning the establishment of cities of refuge. The purpose of these cities was to keep people from committing acts of revenge, and to ensure that justice was carried out. God is just, but he tempers justice with mercy. The guilty should be punished, but God does not want his people to harbor a spirit of revenge. A vengeful spirit is detrimental to a man and to a society.

2. The accused must stand trial

Although a man accused of manslaughter was protected from the avenger of blood in the city of refuge, he could not use the city of refuge as ploy to obstruct justice. He must have a fair trial before the assembly.

Prayer: Lord, thank you for not punishing me according to my sins. Thank you for Jesus, my great city of refuge.

One Word: Justice tempered with mercy

GOD KEEPS HIS PROMISES

Joshua 21:1-3,41-45 (Mon.) Jan. 29
(Joshua 21:1-45)
Key Verse: 21:45

1. The Levites' inheritance (1-42)

Levi had 3 sons, Kohath, Gershon and Merari. Aaron and Moses were descendants of Kohath. All priests were descended from Aaron. The Levites were the spiritual shepherds of Israel, so they were not assigned a territory, but were scattered in various cities throughout Israel. This fulfilled God's promises to Jacob (Ge 49: 7) and to Moses (32:28,29). One promise was a punishment and the other a reward. God can turn curses into blessings and blessings into curses, depending on one's faith or lack of it.

2. The Lord gave rest (43-45)

God promised to give the land to Israel. He kept his promise. Israel occupied the land of Canaan and had rest from war. God is faithful to keep his promises. God's people may lose a few battles, but God is sure to win the war.

Prayer: Lord, I sometimes lose a battle, but I believe that final victory is yours.

One Word: God keeps his promises

THE EASTERN TRIBES RETURN HOME

Joshua 22:1-34

(Tue.) Jan. 30

Key Verse: 22:3

1. Mission accomplished (1-9)

The tribes of Reuben, Gad and half of Manasseh inherited the land east of the Jordan, the first territory to be conquered. But the men of these tribes did not settle down until the whole war of conquest was over. They joined in the fight until the mission was finished.

2. A misunderstanding cleared up (10-34)

When the men of the eastern tribes crossed the Jordan to return to their homes, they built an altar on the border. It seemed to the men of the other tribes that they were establishing their own religion and separating from Israel. Phinehas, who had singlehandedly stopped Baal worship with his spear, (Nu 25) led the investigation committee. He was ready to fight. But he listened to the explanation and found that his brothers were faithful to God.

Prayer: Lord, help me to finish the mission you have given me, and work for the peace and unity of God's people.

One Word: Finish the task

BE CAREFUL TO LOVE THE LORD

Joshua 23:1-16

(Wed.) Jan. 31

Key Verse: 23:10,11

1. Be careful to obey the Book (1-10)

Joshua had some important last words. First, he reminded them that they had conquered the land because the Lord fought for them (3). The Lord would continue fighting for them to push out the godless nations which remained (5,10). So they must not compromise with idolatry in any way, and they must be careful to obey all that is written in the Book--the Bible.

2. Be careful to love the Lord (11-13)

God does not want superficial lip service. He wants us to love him from the heart. To worship other gods or compromise with false religions is spiritual adultery. If we love God, we will obey his commandments (Jn 14:21,23).

3. Remember God Keeps his promises (14-16)

God promised to bless those who love and obey him and destroy those compromise with idolatry.

Prayer: Lord, I love you. Help me to obey your word and claim your promises.

One Word: God fights for you--love him

CHOOSE FOR YOURSELVES

Joshua 24:1-15

(Thur.) Feb. 1

Key Verse: 24:15

1. God delivered you and God gave the land
Joshua assembled the people and summoned their leaders. He delivered God's word to them. God had poured out on them his measureless grace. God himself called and led Abraham and gave him descendants; he sent Moses to deliver them from Egypt, and opened the Red Sea before them. He gave them victory over the Amorites east of the Jordan. He did not listen to the prayer of Balaam, but delivered them from his hand. God himself drove out the Canaanites and gave them the land. They were assembled there that day in the heart of the promised land by God's grace alone.

2. Choose for yourselves, but as for me...

Now they must make their own decision either to serve God or to slip into the easy way and give in to the Canaanite culture and religion all around them. Joshua had made his decision.

Prayer: Lord, your grace to me is measureless. Help me to serve you with a faithful heart all my life.

One Word: Choose whom you will serve

YIELD YOUR HEARTS TO THE LORD

Joshua 24:16-33
Key Verse: 24:23

(Fri.) Feb. 2

1. We too will serve the Lord (16-18)

The people made a decision to serve the Lord. Their decision was based on the word of God and the grace of God.

2. God is a jealous God (19-27)

Joshua reminded the people of God's character. He is absolute and he demands absolute loyalty and faithfulness. He will not compromise. Those who choose to serve him must count the cost. If one allows some other loyalty to come into his heart, God will severely punish him. It is better not to follow God at all than to follow him half-heartedly. God wants us to yield our hearts to him.

3. Buried in the promised land (28-33)

Joshua's faithfulness to God brought blessing and peace to his people. Joseph's faith in God's promises planted hope in his people in times of darkest night. Eleazar's death marked the end of an era.

Prayer: Lord, help me to yield my heart to you each day.

One Word: Yield your heart to the Lord

INTRODUCTION TO 1 PETER

Peter was the shepherd of God's flock. Paul calls him an apostle to the Jews, and so he was, for the earliest Christians were Jews. But Peter was the one through whom God opened a door to the Gentile world (Acts 10,11,15). After Stephen's death, he stayed in Jerusalem, and traveled about in Judea and Samaria pastoring God's flock (Acts 8-12). At the time of James' death at the hands of Herod, he was also imprisoned. His life was spared because of the prayers of the church and God's intervention. He traveled more widely after this. He was not an organization man, but a shepherd, and his spiritual leadership was unquestioned.

This first letter was written from Babylon (possibly Rome, but probably not). He writes to Jewish and Gentile Christians scattered throughout Asia Minor. Many of them were scattered because of persecution. Some were the fruit of Paul's ministry.

They suffered because of persecution and because of the temptations and pressures from living in a godless culture. Peter encourages them to live holy lives, and to grow through suffering with Christ. In 5: 12 he says that he is writing to encourage them to stand fast in the grace of God.

TO GOD'S SCATTERED PEOPLE

1 Peter 1:1-2

(Sat.) Feb. 3

Key Verse: 1:1,2

1. God's elect (1)

Jewish and Gentile Christians were scattered by persecution throughout the world. God turned the suffering of his people into victory, for he used the scattered people as missionaries to evangelize the world. Peter called them strangers in the world not only because they had to live as aliens in foreign countries, but also because their true citizenship was in heaven. They were strangers and aliens in the world.

2. Chosen for obedience (2)

God calls us for obedience to Jesus Christ. The Holy Spirit applies the blood of Christ to our sinful hearts and lives and we are sanctified--forgiven, cleansed and molded into Christ's image by God's grace.

Prayer: Lord, thank you for choosing me to be your child, cleansing and forgiving me through the blood of Jesus and the work of the Holy Spirit. Help me to live as a stranger in the world.

One Word: Strangers in the world

BLESSED PEOPLE

1 Peter 1:3-9

(Sun.) Feb. 4

Key Verse: 1:3

1. New birth through Jesus' resurrection

Once we put our hope in worldly things or in people, and became slaves of fear or of our own feelings. But our merciful God gave us a new birth into a living hope. We are born again, not by human effort, but by the power of God who raised Jesus from the dead. Once we trusted things that perish, spoil or fade. Now we have an inheritance that will be ours forever. God not only keeps it for us, he also protects us by his power until we can claim it fully.

2. In this you rejoice

Only a loving heart can know real joy and sorrow. Even though we have not seen Jesus, we love him. He is our source of joy. Even though we suffer painful and difficult trials, our faith grows brighter and purer because we love Jesus. Even though we do not see him, we believe in him and are confident that he will keep all of his promises.

Prayer: Lord, thank you for the living hope you have given me.

One Word: Love Jesus; be filled with joy

THINGS ANGELS LONG TO SEE

1 Peter 1:10-12
Key Verse: 1:12a

(Mon.) Feb. 5

1. More privileged than the prophets

The prophets were the great men of the Old Testament. They knew God and they knew his ways of working. They knew that he would keep his promises to David and Abraham and send the Savior, and they knew that the Christ must suffer and be glorified. They longed to see him. We can know the grace of God's forgiveness through the death and resurrection of Jesus. We can know personally the greatness of his power and love. The prophets who looked forward to these days were really serving us when they wrote about him.

2. More privileged than angels

Jesus did not come as an angel. He came as a man, and he lived among men. He came to be our friend, our mediator with the Father. Angels can never really know him or experience his grace and his saving love.

Prayer: Lord, thank you for the great privilege of serving my times with the gospel of Jesus.

One Word: Most privileged of all

PREPARE YOUR MINDS FOR ACTION

1 Peter 1:13-21
Key Verse: 1:13

(Tue.) Feb. 6

1. Be holy (13-16)

God is holy, so God's people must be holy. We live in a world that is in rebellion against God, so we should always be prepared for action. Most people set their hopes on worldly things, but we are called to set our hope fully on Jesus. Worldly people say "Do whatever you feel like doing." This is the philosophy of ignorance. God's word tells us to overcome evil desires and obey the holy God. We are pilgrims and strangers in the world. Our only fear should be reverent fear of God.

2. Redeemed from an empty way of life

The sinful human tendencies and ways of life inherited from our forefathers do not have to determine our lives. We have been redeemed from the past by the precious blood of Jesus. We should not be fatalistic about ourselves. Fatalism keeps us from being prepared for action.

Prayer: Lord, thank you for saving me from a meaningless life. Help me to live a holy life, by your grace.

One word: Redeemed by Jesus' blood

LIKE NEW BORN BABIES

1 Peter 1:22-2:3
Key Verse: 2:3

(Wed.) Feb. 7

1. Born again through the word of God

God commands us in his word to love our brothers deeply from the heart. We can obey his command when we are born again through his living, enduring word. Men's advice is weak and powerless. Kings and rulers perish. The things of the world are transitory, But God's word--the Bible, the word of the gospel--stands forever.

2. Crave pure spiritual milk (2:1-3)

When we are born again into God's family, we are like infants who need to grow. Babies grow by eating and exercise. We grow in faith and in inner peace and strength when we study God's word and obey it. So we must repent of feelings and actions that come from worldly desires, and crave the pure spiritual milk of God's word. When we begin to grow spiritually, we taste the goodness of the Lord.

Prayer: Lord, cleanse my heart and put your word in me so that I may grow up in my salvation. Help me to keep growing until I graduate to heaven.

One Word: Crave pure spiritual milk

THE LIVING STONE

1 Peter 2:4-8

(Thur.) Feb. 8

Key Verse: 2:5

1. The Living Stone

Jesus is the Living Stone. He was the rejected stone--rejected by many people, including his own people Israel. But he was chosen by God to be the cornerstone of the new Israel, the capstone of God's redemptive history. This was a fulfillment of the promises of Scripture.

2. Living stones

We who come to him in faith are living stones in a spiritual house which he is building. We are not only a spiritual house, but also a holy priesthood. All Christians are priests who must offer spiritual sacrifices to God through Jesus Christ. Spiritual sacrifices which are acceptable to God are a repentant and thankful heart (Ps 51:17). But the real task of the holy priesthood is to bring the unbelieving world to God in repentance and faith. (Ro 15:15,16)

Prayer: Lord, thank you for calling me to be a living stone. Help me to share your gospel with the people of my times.

One Word: Come to the Living Stone

A ROYAL PRIESTHOOD AND A HOLY NATION

1 Peter 2:9-12
Key Verse: 2:9

(Fri.) Feb. 9

1. A royal priesthood (9-10)

In Exodus 19:4-6, God taught Moses his purpose in redeeming Israel from slavery in Egypt. He wanted to make the Israelites into a holy nation and a kingdom of priests. A priest stands between God and men. He brings men to God and God to men. God wanted to use his people to bring his lost creation back to himself. Israel as a nation failed. So God called a new people of God, a people belonging to Jesus. We who belong to Jesus have inherited all the promises he made to the former Israel--and their mission as well.

2. A holy nation (11-12)

God's people must be holy. We live in the world, but our citizenship is in heaven, so we are aliens and strangers in the world. We do not need to yield to the pressures of our own sinful desires or to the worldliness around us.

Prayer: Lord, help me live as a royal priest and a holy nation and proclaim your wonderful works.

One Word: A royal priesthood

LIVE AS FREE MEN

1 Peter 2:13-17

(Sat.) Feb. 10

Key Verse: 2:16

1. Submit to authority (13-16)

It seems to some people that submission to authority is an abridgment of freedom. But this is not so. God established governments to bring order and maintain peace in a world of sinful people. It is God's will for his people to humbly submit to every authority instituted among men. He does not want us to yield to our rebellious spirits, for this is not the way of freedom but the way to slavery.

2. Live as free men

When we live as servants of God we can be truly free, for freedom comes from creation order in our hearts. When we live as servants of God, we can love the brotherhood of believers and others as well. We can respect all people and honor those in positions deserving honor.

Prayer: Lord, help me not to use my freedom in Christ as a cover up for selfishness or thoughtlessness. Help me to obey you from the heart and live as your servant.

One Word: Live as free men

NAOMI AND RUTH

Ruth 1:1-22

(Sun.) Feb. 11

Key Verse: 1:16

1. Tragedy strikes an immigrant family

Ruth and Naomi lived in the time of the judges. In that time, "everyone did what was right in his own eyes" and the society was very corrupt. Because of a famine in Judah, Elimelech of Bethlehem took his family to Moab, and there he died. It was against God's Law for Israelites to marry Moabites, but people didn't study the Bible in those times, so his two sons married Moabite girls. Then, they too died, leaving three widowed women.

2. Orpah and Ruth

Naomi made a decision to return to Bethlehem. Orpah accepted her mother-in-law's advice and went back to her own family to solve her marriage problem. But Ruth did not calculate about her future. She decided to be faithful to her mother-in-law, to God and to his people.

Prayer: Lord, give me courage to be faithful to you, regardless of seeming human loss.

One Word: Your people, my people; your
God, my God

RUTH MEETS BOAZ

Ruth 2:1-23

(Mon.) Feb. 12

Key Verse: 2:12

1. Gleaning in the barley fields

Ruth had given no thought to her own future when she followed her widowed mother-in-law. They returned to Bethlehem, and Ruth went to work to support herself and Naomi. She gleaned grain in the barley fields, and unknowingly, she gleaned in the field of Boaz, a wealthy relative of her dead husband.

2. Under the wings of the God of Israel

Boaz noticed Ruth. He had heard of her decision of faith to stay with her mother-in-law and with God's people. He was moved by her faith, and he blessed her with the words of verse 12. He invited her to lunch, and told her to continue gleaning in his fields. He instructed his harvesters to leave grain behind for her. When Ruth returned home that night with the grain she had gleaned and the left-overs from lunch, Naomi knew that someone had noticed her. Boaz was a kinsman-redeemer.

Prayer: Lord, teach me the faithfulness of Ruth.

One Word: Refuge under the wings of God

RUTH'S OBEDIENCE

Ruth 3:1-18

(Tue.) Feb. 13

Key Verse: 3:5

1. I will do whatever you say (1-8)

Naomi decided that the time had come for action. Ruth had been very circumspect in her relationship with Boaz. Now, Naomi gave her a task that required courage. She was to go to Boaz at night, while he slept on the threshing floor after a hard day's work, and ask him, as "kinsman-redeemer", to marry her and redeem her husband's name and property. Suppose he rejected her? Suppose he took advantage of her? Ruth didn't calculate. She carefully followed Naomi's instructions.

2. Don't go back empty-handed (9-18)

Boaz did not misunderstand Ruth or despise her. He was grateful. His first words were, "The Lord bless you." He knew her noble character (11). He knew that Naomi had sent her (15). He had already investigated the possibilities of redeeming her. He was ready to act. God was opening a way for 2 women of faith.

Prayer: Lord, forgive my pride; help me to learn the obedience that comes from faith.

One Word: I will do whatever you say

KINSMAN-REDEEMER

Ruth 4:1-12

(Wed.) Feb. 14

Key Verse: 4:10

1. You redeem it yourself. I cannot.

According to the levirate law, the brother or the nearest kinsman should marry the widow of the deceased, and raise up children in his name. Ruth's invitation to Boaz (3:9) was based on this law. There was, however, a nearer kinsman than Boaz who had the first right of redemption. When Boaz told him about Elimelech's property, he wanted to redeem it. But when he learned that he must marry the widow of the dead relative, he backed out. He didn't want to risk anything. Boaz counted the cost and became the kinsman-redeemer. It was an expression of God's grace.

2. Like Rachel and Leah, Judah and Tamar

The elders blessed their marriage. Rachel and Leah, wives of Jacob, struggled but built up Israel (Ge 29-30). Tamar did a hard thing to preserve Judah's family (Ge 38). The marriage of Boaz and Ruth was set on the foundation of God's history.

Prayer: Lord, thank you for redeeming me by your costly grace in Jesus Christ.

One Word: Redemption is costly

GOD BLESSES AND USES RUTH'S FAMILY

Ruth 4:13-22

(Thur.) Feb. 15

Key Verse: 4:17

1. Naomi's son (13-17)

The book of Ruth began with the story of Naomi's tragedy. She returned to Bethlehem so sorrowful that she changed her name to "Mara" (bitter). But now her sorrow turned to joy. Ruth was better than 7 sons, and God gave Ruth and Boaz a son. His name was Obed. He was called Naomi's son. Ruth became the source of blessing to her mother-in-law and to the nation.

2. Israel's king (18-22)

Ruth's son became the grandfather of David, the great king who unified Israel and extended her borders and brought in her golden age. David was greatly loved. He was called a man after God's own heart. He was the man to whom God promised the Messiah. It is amazing grace and a sign of God's redemptive purpose for all people that he chose a Gentile woman to be the direct ancestress of Jesus. (Mt 1:4,6)

Prayer: Lord, thank you for blessing the faith and faithfulness of one woman. Help me to learn Ruth's faithfulness.

One Word: God blesses faithfulness

THE EXAMPLE OF CHRIST

1 Peter 2:18-25

(Fri.) Feb. 16

Key Verse: 2:24

1. Suffer for doing good (18-20)

Slavery is an evil institution; even so, God seeks to change men, not social structures. Peter does not tell Christians who are slaves to demonstrate for their human rights. Christians should follow Christ, and bear up under the pain of unjust suffering with God in our hearts. If we suffer because of wrongdoing, we are no different from worldly people, but if we suffer for doing good and endure it, God is glorified.

2. Called to follow Christ (21-25)

We are called to follow in the footsteps of Jesus. Christ suffered for us. He suffered unjustly. Sinful men could not endure his goodness, so they insulted him and killed him. But he did not become angry and threaten; he entrusted himself to God. He bore our sins in his body on the tree; he died for me and for you.

Prayer: Lord, I put my burden of sin on Jesus. Forgive me and help me to follow in his footsteps.

One Word: By his wounds you are healed

BEAUTY WITHIN

1 Peter 3:1-7
Key Verse: 3:4

(Sat.) Feb. 17

1. To win unbelieving husbands

A woman's beauty is not in her outward appearance; she is beautiful if her heart and life are pure and reverent. She is beautiful if she has a gentle and quiet spirit, and if her hope is not in the things of the world, but in God. Women become proud and cantankerous when they put their hope in men or in growing children, or in a new house or new car or in a job. Women should strive to maintain spiritual order in their homes as Sarah did by obeying Abraham. Wives should be submissive to their husbands. Unbelieving husbands should not be abandoned; they can be won to faith, not by talk but by Christ-like behavior.

2. Husbands, respect your wives

A man should treat his wife with respect and consideration, and refrain from physical violence, or his prayer life will be hindered.

Prayer: Lord, help me to grow in inner beauty.

One Word: Be beautiful on the inside

TO INHERIT A BLESSING

1 Peter 3:8-12

(Sun.) Feb. 18

Key Verse: 3:9

1. Repay insults with blessing (8-9)

Christians are called to be blessed and to be a blessing. So our lives must reflect the compassion and humility of Jesus. We should live in harmony with others and love others, as Jesus commanded. A spirit of revenge has no place in a Christian's heart. The words we say should come from a heart ruled by Christ. We should bless others and make peace with them, not make quick, sarcastic retorts that hurt. We must learn to bless others, so that we may inherit God's blessing.

2. The eyes of the Lord are on us (10-12)

If we love life and want to see good days, we should be careful about how we use our tongues. We must keep away from lies and deceit. We must turn from evil and do good. We must seek peace and pursue it. God's eyes are on the righteous and his ears are attentive to their prayer.

Prayer: Lord, purify my heart by your mercy and grace. Help me to guard my tongue.

One Word: Bless, and inherit a blessing

ALWAYS BE PREPARED TO GIVE AN ANSWER

1 Peter 3:13-22
Key Verse: 3:15

(Mon.) Feb. 19

1. In your hearts set apart Christ as Lord
When our faith is challenged, it is easy to freeze up. If in our hearts we set apart Christ as Lord, fear goes away. He shows us what to do and say and gives us courage to do and say it. If we are eager to do good, most likely, no one will harm us; but if we do suffer for doing what is right, then God will bless us.

2. A reason for our hope
We must know what we believe and why we believe it, but we should not become self-righteous or argumentative. We must have a clear conscience and good behavior.

3. Christ died for sins once for all
Christ died for the sins of all people of all time. Even the people who lived in ancient times and, like Noah, believed God's promises, are saved because Jesus died for sin and was raised to life. He died to bring us to God.

Prayer: Lord, help me to testify to Jesus in any circumstance.

One Word: Christ is Lord of my life

LIVING FOR GOD

1 Peter 4:1-6
Key Verse: 4:2

(Tue.) Feb. 20

1. Be done with sin (1-3)

Jesus suffered and died for us. So when we suffer physical or emotional pain, we can endure and grow when we think of him and come to him. We are called to have the attitude that Christ had toward suffering. He did not live to satisfy his physical desires, but lived to do the will of God. Before we knew Jesus' grace, we spent time doing what people without God choose to do. We sinned enough in the past to last us for the rest of our lives.

2. Overcome family and peer pressure

Those closest to us often can't understand our changed lives. They feel threatened. So they try to get us to do the same things as we did before. They try to draw us away from Jesus, back into the old pattern of life. Those who criticize us must themselves stand before Christ the Judge someday.

Prayer: Lord, help me not to be afraid of suffering, but rather, to seek to do your will.

One Word: Live for God

LOVE WITH THE STRENGTH GOD PROVIDES

1 Peter 4:7-11

(Wed.) Feb. 21

Key Verse: 4:8

1. Love covers a multitude of sins

Time is running out. How should we use it? First of all, we must be clear-minded and self-controlled so that we can pray. Above all, we must love each other deeply. How? By serving each other with whatever gift God has given us. God can give us grace to love unlovely people--as he loved us when we were so dirty and sinful.

2. In all things may God be praised

Love is practical. It involves showing hospitality to each other without grumbling, and using God's gifts freely to serve others. But unless God is in our hearts and what we say and do is motivated by him, our feelings cannot be real love. What we do for others should not be done to get praise and attention for ourselves, but to glorify God. Then others can be really helped.

Prayer: Lord, help me to love you and glorify you in everything I do and say. Teach me how to love my brothers and sisters.

One Word: Praise God in all things

REJOICE TO SHARE IN CHRIST'S SUFFERINGS

1 Peter 4:12-19

(Thur.) Feb. 22

Key Verse: 4:13

1. Rejoice (12-14)

Some people think that if one becomes a Christian, all of his problems will disappear. But painful trials come to everyone, and we should not be surprised. If we suffer, it should not be for committing a crime or for meddling--it should be for Jesus' sake. Then we can rejoice to share in the sufferings of Christ. Then we are blessed, because the Spirit of glory and of God rests on us.

2. Continue to do good (17-19)

Jesus will come again as he promised, to judge the living and the dead. Even those who are in God's family and live seemingly righteous lives must stand before the throne of judgment. If the righteous are only saved by God's grace, through faith in Jesus, what will happen to the ungodly? So we should not let suffering discourage us. We should commit ourselves to our faithful Creator and continue to do good.

Prayer: Lord, give me your joy and help me to continue to serve you.

One Word: Rejoice and continue to do good

BE SHEPHERDS OF GOD'S FLOCK

1 Peter 5:1-4
Key Verse: 5:2a

(Fri.) Feb. 23

1. Shepherds of God's flock

Peter addressed this charge to the elders, leaders in the church. A leader in the Christian fellowship is a shepherd. A shepherd should not be a hireling. His motives must be pure. He is a shepherd because God wants him to be, not because he receives some material or human benefit. He must accept God's calling and serve God's people willingly. A shepherd should not lord it over others or be full of personal ambition; rather, he must lead by example. Shepherds feed God's flock with the word of God and protect them.

2. The Chief Shepherd will appear

The Chief Shepherd is Jesus. All shepherds must first be good sheep of Jesus. Shepherds must receive Jesus' grace and forgiveness. Their hope must be in the crown of glory he will give them. They must learn shepherdship from Jesus.

Prayer: Lord, help me to follow Jesus closely until he enables me to be a shepherd.

One Word: Be shepherds of God's flock

HUMBLE YOURSELVES

1 Peter 5:5-7
Key Verse: 5:6

(Sat.) Feb. 24

1. God opposes the proud

There must be spiritual order in the Christian fellowship. So men who are young in faith should submit to spiritual seniors. God's people--young and old--must be humble toward one another. God does not like proud people, and has nothing to give them. But he pours out his grace on humble people.

2. Humble yourselves under God's hand

Some people look humble. They are quiet and polite and seem to listen. But spiritually they are very proud and never learn from anyone. We must be humble before God. We must acknowledge his sovereignty and learn from his servants with humble hearts. Then, in due time he will lift us up. And if we are fearful of people, or fearful of the future, we must cast our care on God, for he cares for us.

Prayer: Lord, thank you for caring for me. Teach me to humble myself under your mighty hand every day.

One Word: Be humble before God and don't fear

BE ALERT

1 Peter 5:8-14
Key Verse: 5:8

(Sun.) Feb 25

1. The prowling devil

Our real enemy is the devil. He is always sneaking around, looking for a vulnerable spot to attack. So we must be alert--prayerful and clear about our faith and our commitment to Jesus. When the devil attacks, we must not be surprised or discouraged. Our fellow Christians throughout the world also suffer because of his attacks. When we resist the devil, he runs away.

2. God restores

God himself will restore us when we stand fast in faith and depend on his grace. He will make us strong, firm and steadfast. Peter was with Silas, and they were in Babylon. Babylon here may refer to Rome, or it may refer to a small city of that name near the Euphrates. Mark is the writer of the second gospel, and the spiritual son of Peter.

Prayer: Lord, I am weak and vulnerable. Protect me from the devil's skillful attacks.

One Word: Be alert and self-controlled

ONESIMUS BECOMES A USEFUL MAN

Philemon 1-11

(Mon.) Feb. 26

Key Verse: 11

1. You have refreshed the saints

Paul wrote this letter to Philemon and his wife, leaders in the church in Colosse. The church met in their home, and they were known for their faith, love and generosity. Paul prayed that he might be an active in sharing his faith. The purpose of his letter, however, concerned a man named Onesimus. Onesimus was a runaway slave from the household of Philemon.

2. A useless man becomes useful (8-14)

"Onesimus" means "useful." But Onesimus had been worse than useless to Philemon. Perhaps he had stolen something when he ran away. Perhaps he was looking for freedom. He met Paul, a truly free man in chains. Then he met Jesus and discovered what real freedom is. He became a useful man. Paul called him, "my son." He was a spiritual son, born to Paul while he was in chains.

Prayer: Lord, thank you for the grace of Jesus, which made this useless sinner a useful child of God.

One Word: A useless man made useful

I AM SENDING HIM BACK TO YOU

Philemon 12-25
Key Verse: 15,16

(Tue.) Feb. 27

1. As a dear brother

Paul was sending the runaway slave Onesimus back to his master Philemon. It was hard for him to do this, because he had come to love Onesimus like a son. But before Onesimus could serve Jesus freely, and serve Paul, he had to go back and settle accounts with his master. When a man meets Jesus, he gets the courage to face old problems and solve them.

2. Refresh my heart in Christ

Paul did not directly command Philemon to set Onesimus free. He appealed to him as a partner in the gospel, a co-worker. He asked him to welcome this slave, not as a slave, but as a man and brother in the Lord. Paul regards Philemon as a partner in the gospel. He asks him to welcome Onesimus as he would welcome Paul. He offered to pay his debts. Paul also hints that he is coming soon for a visit.

Prayer: Lord, thank you for real freedom in Jesus. Help me to solve old problems through faith in him.

One Word: Not a slave but a brother

MY EYES ARE FIXED ON YOU, O LORD

Psalm 141:1-10

(Wed.) Feb. 28

Key Verse: 141:8a

1. Prayer like incense

David was in the wilderness, far from the temple--but he worshiped God and called on him for help.

2. The rebuke of a righteous man

We must keep our hearts from being drawn into evil by smooth, sweet-talking satans, and we must guard our lips from speaking words that hurt others or dishonor God. We need God's help for this. On the other-hand, friends who stand on God's side sometimes rebuke us and say harsh words. This we must learn to welcome with gratitude.

3. My eyes are fixed on the Lord

When we are attacked by enemies from without and enemies within, we must learn the spiritual secret of victory. It is to take refuge in the Lord, and fix our eyes on him.

Prayer: Lord, guard my heart and lips; help me to fix my eyes on you, and grow through the rebukes of your servants.

One Word: Fix your eyes on the Lord

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Seoul, 110 Korea, Tel 011/82/2/763-9705
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 Chicago, IL 60645 (312) 338-1155
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 COLUMBUS: Peter Chang, 365 E. 13th Ave.
 Columbus, OH 43201 (614) 294-7482
 GEORGIA: Isaac Mann, 512 Sterling St., NE
 Atlanta, GA 30307 (404) 577-4730
 INDIANAPOLIS: Paul Kim, 2705 N. Fruitdale Ct.
 Speedway, IN 46224 (317) 299-6108
 LEHIGH: Dr. Daniel Hong, 321 Laury St.
 Bethlehem, PA 18015 (215) 867-0234
 LOS ANGELES: Isaac Kim, 1150 Loma Ave.
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 Madison, WI 53711 (608) 256-7261
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 Milwaukee, WI 53211 (414) 332-7920
 MISSOURI: Dr. Noah Rhee, 5901 Harrison,
 Kansas City, MO 64110 (816) 361-8772
 NEW YORK: John Shin, 59-26 Kissena Blvd.
 Flushing, NY 11355 (718) 762-6387
 PENNSYLVANIA: Dr. Daniel Lee, 34 N. Penn Street
 Shippensburg, PA 17257 (717) 532-9552
 PITTSBURGH: Peter Chung, 330 S. Atwood St., #1
 Pittsburgh, PA 15213 (412) 687-3976
 TEMPE: Abraham Lee, 615 S Hardy Dr. #171
 Tempe, AZ 85281 (602) 921-1917
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INTERNATIONAL REPORT

A Rare Enterprise Grows in Korea

By JAMES STERNGOLD

Special to The New York Times

SEOUL, South Korea — Lee Youn-Jae had been planning for months to move his small company — the largest supplier of recreational tents to the American market — into golfing equipment when he received a call recently from a man who said they had to meet right away.

Mr. Lee said the man, an elderly Korean and devout Christian who was a leading producer of golfing accessories, told him that while he was praying in the mountains, he had had a vision that he should sell his company to a worthy entrepreneur. Mr. Lee, he added, was that man.

And so last month, Mr. Lee's company, Jinwoong Inc., paid \$1.5 million to acquire the Shin-E Industrial Company, which makes golf gloves, bags, carts and other equipment for Wilson, Spalding, Dunlop and other leading

Western brands. Jinwoong's tents and other camping gear are also sold under the labels of its American retailing customers, like Sears, J. C. Penney and Wal-Mart.

No Business Dilettante

His experience with Shin-E notwithstanding, Mr. Lee is no business dilettante dependent on luck alone. A sober-minded and quietly charismatic man, Mr. Lee — whose friends call him T. P., for tent-pole — is something in relatively short supply in Korea: an aggressive entrepreneur who built his company from scratch. He takes risks, innovates, develops strong relations with his non-unionized labor force and demands little in the way of Government help. With a new factory in Communist China, his company is also an example of the real politick slowly changing patterns of trade and investment in Asia as political enemies find it convenient to expand business links.

The shortage of such business executives has been keenly felt in South Korea this year, as the economy cooled because of labor strife and the failure of big exporters to respond to tougher markets.

To the south, the booming economy in Taiwan has been built largely on the back of small and medium-sized companies nimbly producing light manufactured goods. By contrast, the Korean economy has been a study in bigness, dominated by conglomerates like Hyundai and Daewoo that operate some of the largest steel, shipbuilding and other manufacturing plants in the world.

When exports began to slump here, it proved difficult for these behemoths to bounce back or to make the kinds of quick moves into new products that Mr. Lee did last month with his acquisition, which took him 12 days to complete.

No Time for Politics

Mr. Lee, who is 42 years old, has little time for the conglomerates or the kind of Government hand-wringing that has taken place about how to revive exports. A political science major at the prestigious Yonsei University here, he dismissed tangled Korean politics with a wave of his hand and an epithet, saying he found it a distraction.

Jinwoong began inauspiciously 11 years ago after Mr. Lee was dismissed from another tent maker for pushing too aggressively for growth, he said. First he opened a handbag shop in Seoul that failed after two months. Then he opened Jinwoong in 1979 as a small producer of backpacks and tents.

As sales grew steadily, Mr. Lee made his first attempt to leap ahead of the competition in 1984, accepting a huge number of orders at cut-rate prices to win market share. He nearly went bankrupt, however, when the price of the nylon fabric he used shot up by 40 percent. Nonetheless, he filled the orders and struggled to hold on to the company.

Saved by Big Orders

Shortly afterward, a product Jinwoong developed — small play-tents that children could set up on their beds — became hugely popular. The \$6 million in orders for the tents "really saved us," Mr. Lee recalled.

A couple years later, Jinwoong was again faced with a problem. Because of changes in the quota system for American imports of tents, Jinwoong and many other Korean and Taiwanese tent makers were left with orders they could not fill.

While many pulled back, Mr. Lee took a gamble. Reading of President Ronald Reagan's Caribbean Basin Initiative, which opened American markets to imports from Caribbean nations, Jinwoong quickly built a factory in the Dominican Republic, despite having no experience with offshore production or that part of the world.

But strict quality control combined with low wages made the experiment a success, Mr. Lee said, and ex-



Photographs by James Sterngold/The New York Times

Lee Youn-Jae, founder and president of Jinwoong Inc., the largest supplier of recreational tents to the American market. The company paid \$1.5 million last month to acquire the Shin-E Industrial Company, which makes golf gloves, bags, carts and other equipment.



Igloo-shaped tents made by Jinwoong at a factory in Osan, South Korea, won a Government design award.

panded Jinwoong's market share. "The point for us was that we did not look at taking a risk as a crisis," Mr. Lee said. "It was a calculated risk. We looked at the situation and then said, 'O.K., let's do it.' When it worked, it gave us a lot of confidence that we could do this sort of thing."

Expansion Into China

So he tried again. Mr. Lee sought to keep Jinwoong's labor costs down by opening a factory in Xiamen, China, even though South Korea does not have diplomatic relations with its Communist neighbor. The factory is now operating successfully, producing nearly \$1 million a month in tents. It is the only factory in China owned entirely by Koreans, and wages are less than a fourth of those in Korea.

Mr. Lee now hopes to start producing golf-club heads in China and to open an athletic-shoe plant there, even though other manufacturers, including Nike Inc. of the United States, have been unsuccessful in doing so.

In the meantime, Mr. Lee has invested heavily in computers to help design and modify his tents, backpacks and other products. He won a Government design award last month for an igloo-shaped tent that is light yet sturdy and easy to set up. He has also set up a separate center for product development. All these steps have left Jinwoong stretched, as it searches for market opportunities.

Another Brand Name

But Jinwoong, whose sales were \$50 million in 1989 and are expected to reach \$68 million this year, is poised at what Mr. Lee says is another make-or-break stage. He wants to de-

A maker of tents succeeds by taking risks in the American market.

velop a brand name for goods for the affluent.

Jinwoong already sells goods under the Camp Land brand, but it hopes to market more expensive goods with its Quest brand of backpacks, soft luggage and sports clothes.

"This company is always looking ahead," said Larry Percy, the product development manager for Nelson/Weather-ite, an American sports goods distributor that is one of Jinwoong's principal customers.

Inspecting a three-room tent at Jinwoong's bustling showroom here, Mr. Percy added, "They really try to keep up with what is happening in the industry, and they've been good at it."

Growing Price Resistance

That has been particularly important now, Mr. Percy said, because the American sporting goods market has matured, with growth slowing to single digits and consumers growing more resistant to high prices unless products are of clearly superior quality.

Jinwoong's toughest challenge, however, is likely to be growth itself. Mr. Lee said he was finding it harder to cultivate enough talented managers to run his increasingly far-

flung operations, even with an in-house training program that has young executives sitting on a "junior board of directors" to give them the experience of making strategic decisions.

In the United States, Mr. Lee said, he has found it tough to forge a successful management philosophy. He said he was puzzled with American working methods at Jinwoong's American subsidiary, which handles sales and marketing and is based in San Jose, Calif.

"In America, they think everything is a contract," Mr. Lee complained. "They have to understand that I want them to have some loyalty and responsibility to the company. You don't just work for the company. It has to be a bigger part of your life."

His Way of Getting There

Scott Reeves, president of the American operation, said the problem was that Americans demanded a freedom from regimentation that Mr. Lee was not accustomed to. "Americans are aggressive enough, and I want to succeed just as much as T. P.," he said. "But I've come to realize that his way of getting there will probably keep us there longer."

Mr. Lee's long-term goal is not modest: he wants to build the world's leading sporting goods producer.

"It took 30 years for Mizuno to become a major sporting and leisure company," Mr. Lee said, speaking of the big Japanese company that is something of a model for him. "We have the advantage of knowing what they did, so I think we can do it in less."

KOREA

South Korea, with a generously estimated six and a half million Presbyterians, is one of the five most Presbyterian and Reformed countries in the world, outranked in Presbyterian proportion (15.5%) of its population of 42 million only by Switzerland (40%), Scotland (38.5%), Holland (30%) and Hungary (19%). In sheer numbers of Presbyterians, however, by some counts it may well now rank first, ahead of the United States, Indonesia and South Africa.

But Korean Presbyterianism is very young, tracing back only to 1883/84. Its pioneer was a layman, So (Suh) Sang-Yoon, who was converted by Scottish missionaries in Manchuria and returned with Scripture portions to form a Christian group in his home village months before the first resident Protestant foreign missionary, Dr. Horace Allen, MD, also a Presbyterian layman, landed in September 1884. The next year the first Presbyterian clergyman arrived, Horace G. Underwood, along with the first Methodist missionaries. Though public preaching of Christianity was forbidden, Allen's medical skill won him permission to open a hospital in 1885, the first legally permitted Christian institution in Korea. The next year Underwood performed the first baptism of a Protestant on Korean soil, and in 1887 organized the first Presbyterian church.

The 1890s were years of expansion. Samuel A. Moffett opened up the northern interior, outside the treaty ports, to residential Protestant missionary presence, and by 1894/95 the first

significant explosions of church growth were noted ("the fire in the northwest"). Emphasis was on evangelism, but education was not neglected ("Plant a school with every church"). Presbyterian unity was considered a necessity. In 1893 the separate Presbyterian missions then at work (USA North and South, Australian and, later, Canadian) formed a Presbyterian Council to override their imported differences and work for the formation of one Presbyterian Church of Korea. They agreed on a strategy of Korean self-support, self-government and self-propagation, built on Bible study classes for all church members (the Nevius Method). In 1907 the first Korean presbytery was organized. It declared itself independent of foreign ecclesiastical connection and sent out its first Korean missionary. In 1912 the first General Assembly was formed, and sent its first missionaries to China.

The years of Japanese occupation (1905-1945) were difficult but the Great Korean Revival (1907-08) produced an inner Christian strength that survived persecution and produced the greatest Korean Christian leader of the period, Sun-Ju Kiel, the first ordained and installed Presbyterian minister. He was not only the outstanding preacher of the revival but also became one of Korea's foremost spokesmen for national freedom in the 1919 Independence Movement.

By 1934 when Presbyterians celebrated fifty years of mission in Korea, there were a total of 153,000 Presbyterians (communicants 103,000, baptized infants 24,000, catechumens 26,000) in a total population of 20 million. That is a percentage of less than 1%, but it was equal to the Catholic percentage, and about five times as large as the Korean Methodist Church.

Now, half a century later (1990), the Reformed faith still dominates, but after the tragedy of the division of the country in 1945 into a communist north and a democratic south, it is almost exclusively limited to the south. Before 1945 about two-thirds of Korea's Protestants (mostly Presbyterian) were in the north. Now North Korea is one of the most publicly non-Christian countries on earth. Only very recently has the communist government ended its unremitting persecution and provided two small churches in the capital, one Protestant, the other Catholic. Some estimate there are also about 500 house churches surviving, with perhaps a total of 10,000 Christians.

In South Korea membership figures are probably exaggerated, but the 6 1/2 million Presbyterians are about three times as large as the Roman Catholic church, about six times as large as Methodists and Pentecostals, and nine times larger than Korean Evangelical Holiness, and Baptists. But Protestantism has become tragically divided, and Presbyterianism most of all.

This is a very recent phenomenon, dating back only to the Korea War in the 1950s. There are now at least 45 different Presbyterian denominations. Two are very large with over a million and a half members each: the Presbyterian Church of Korea (T'onghap) which is ecumenical, and the Presbyterian Church of Korea (Hap-dong) which withdrew from the World Council of Churches in 1959. Two others report about half a million members each: the Conservative Hap-dong Presbyterian, and the Reformed Presbyterian. Both are fundamentalist and neither belong to the WCC. Two more are smaller, the ecumenical Presbyterian Church of the Republic of

Korea (300,000), and the strongly Calvinistic Koryu Presbyterian Church (175,000) which is not in the WCC. The rest are smaller splinter groups. The larger ones have restored some sense of cooperation through a Presbyterian Council of leaders which meets irregularly.

All however, are growing at a rate which continues to amaze. Like most third-world churches their theology is conservative. Their spirit is an independent-minded connectionalism. The influence of Presbyterian schools and universities is pervasive not only in the church but also in Korean society as a whole. And commensurate with membership growth is the expansion of Korean Presbyterian missionaries around the world from Nepal to Brazil and from Africa to Los Angeles. How the parallel growth of Korean economic affluence will affect all this remains to be seen.

-- Samuel Hugh Moffett
150 Leabrook Lane
Princeton, NJ 08540
June 14, 1990

West Gate Presbyterian Church
 Andong, Korea
 1990 Sunday - Historical outline

교회로 명칭하고 이원영 목사를 당회장
 으로 모시다.

- | | | | | | | |
|----------------|------------------|------------------|----------------|---------------|---------------------|---|
| 21. | 1946. | 6. 22 | 임도현 | 장로 | 시무 | 계속 |
| 22. | 1947. | 5. | 이원영 | 목사 | 위임 | |
| 23. | 1948. | 4. 15 | 이원세 | 장로 | 장립 | |
| 24. | 1952. | 2. 3 | 이동창 | 권영무 | 장로 | 장립 |
| 25. | | 6. 1 | 구자경 | 장로 | 취임 | |
| 26. | | 9. 10 | 안동시 | 금곡동 | 124번지 | 대지 500평
을 선교부로부터 처음 기증받아 정지공
사를 하던중 6.25 동란으로 중지, 수복
후 어려운 여건속에서 교인들이 힘에
넘치는 헌금과 이원영 목사님의 소유지
태화동 671번지 답 1,222평과 대지
286평을 교회에 헌납하여 52. 9.10일
정초식을 하고 2년여 공사로 연간평
192평의 예배당 완공하고 경안학원 재
단 설립에 일시 태여하다. |
| 27. | 1953. | 12. 13 | 양재옥 | 장로 | 취임 | |
| 28. | 1955. | 11. 17 | 이원영 | 목사 | 원로 | 목사로 추대 |
| 29. | | 27 | 김정모 | 목사 | 부목사 | 로 취임 |
| 30. | 1957. | 3. | 김병규 | 권사 | 취임 | |
| | | | 김정모 | 목사 | 사임 | |
| 31. | 1958. | 1. 17 | 마산락 | 목사 | 당회장으로 취임 | M. Martin A
Session |
| 32. | | 4. 20 | 권상학 | 강도사 | 를 목사 | 로 청빙키로 하다.
(59. 12 까지) |
| 33. | 1959. | 1. 1 | 임익수 | 장로 | 장립 | <합동측이거 1960.5-
10 사이> |
| 34. | 1960. | 11. 28 | 김원진 | 목사 | 부임 | |
| 35. | 1961. | 3. | 남병기 | 장로 | 장립 | <64. 1.19주덕교회로
이거>
이근영, 김재환, 권태형, 오영호 집사장립 |
| 36. | 1962. | 11. 11 | 박승련 | 장로 | 장립 | |
| 37. | 1963. | 3. 15 | 김원진 | 목사 | 위임 | 김옥선 김재하 집사
장립 |
| 38. | 1965. | 6. 20 | 오명호 | 이근영 권태형 | 장로 | 장립 |
| 39. | 1966. | 12. | 심정득 | 전도사 | 퇴임 | <회갑년> |
| 40. | | 12. | 정예순 | 전도사 | 부임 | |
| 41. | 1968. | 1. 12 | 김상규 | 장로 | 취임 | <국곡교회에서> |
| 42. | | 3. 17 | 농아부 | 시작 | | |
| 43. | | 5. 26 | 김승배 | 장로 | 장립 | <선교사> |

West Presbyterian Church
 Andong, Korea
 1990 Directory

3. 교 회 연 혁

- | 순 | 년 | 월 | 일 | 내 | 용 |
|-----|-------|-----|----|---|---|
| 1. | 1924. | 1 | | 안동읍 안기동 338 번지에 대지 160 평의 초가 6 칸을 매수하여 조광옥씨 설립 안동교회 기도실로 시작함.
초대교인 조광옥, 조홍노, 염씨, 조희규, 임춘심, 권대훈, 장덕만, 김점득 세씨였다. | |
| 2. | 1926. | 6. | 7 | 초대 당회장 옥호열 목사(선교사), 김익현, 권점필씨가 주일과 삼일예배 인도하다. | |
| 3. | 1927. | 1. | 3 | 권점필, 신석춘씨가 예배 인도하다. | |
| 4. | 1932. | 1. | | 남수진 전도사 시무 | |
| 5. | | 8. | | 안기동 338 번지 160 평 대지를 매각하여 안기동 130 번지 100 평 대지에 건평 30 평 예배당을 신축하고 안기교회로 명칭하다. | |
| 6. | | 12. | | 이원영 목사 부임 | |
| 7. | 1933. | 12. | | 남수진 장로 취임 | |
| 8. | 1934. | 6. | | 임도현, 조홍노 장로 취임 | |
| 9. | 1935. | | | 김점득 전도사 부임 | |
| 10. | 1938. | 12. | 6 | 이원영 목사 신사참배 반대로 제 33회 경안노회시 일제당국의 명령으로 목사 시무 중지 당함 | |
| 11. | 1939. | 5. | 31 | 이원영 목사 신사참배 반대로 안동경찰서에 수감< 8월 31일 출감> | |
| 12. | | 12. | | 강신충 목사 시무 | |
| 13. | 1940. | 8. | 20 | 이원영 목사 2 차 수감< 12월 31 출감> | |
| 14. | 1941. | 7. | 1 | 이원영 목사 3 차 수감< 42.3.21 출감> | |
| 15. | 1942. | 3. | 13 | 강신충 목사 사임 | |
| 16. | 1943. | 3. | 15 | 홍동원 조선 예수교 경안노회 연맹 결성으로 인하여 안동교회와 합병, 대지 건물용 매도하여 일부는 국방헌금 일부는 안동여고 일부는 안동교회로 가져가다. | |
| 17. | 1945. | 5. | 22 | 이원영 목사 4 차수감< 해방으로 출옥> | |
| 18. | | 11. | 30 | 경안노회가 복구회로 모임 | |
| 19. | 1946. | 1. | | 전도 합숙소에서 회집하였으나 얼마후 다시 안동교회로 합하다. | |
| 20. | | 6. | 22 | 경안성서 학원에서 회집되어 안동서부 | |

511

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HISTORY, THEOLOGY, PROBLEMS, AND FUTURE
OF KOREAN AMERICAN CHURCH

EC 41

PROFESSOR: SAMUEL H. MOFFETT

DATE : 5 - 02 -90

NAME : KYEWOON CHOI

KOREAN AMERICAN CHURCH--- HISTORY, THEOLOGY, PROBLEMS, AND FUTURE

A. Introduction

According to 1987 statistics, there are 1,950 Korean American churches in the U.S.A., and it is the growth of Korean American Protestant churches in the U.S. which becomes a story still being discovered by many an American Christian.

In this paper, I would like to explore Korean American Church from the past to the future by digging around its history, theology within the context of Asian American immigrants, its problems and prospects.

B. History

In general, the history of Korean Church in the U.S.A. is divided into three periods. The first era is the period of 1903-1945. In 1903, the history of Korean immigration in America began with 109 Koreans who came to Hawaii to work in sugar plantations. And the first Korean Church in America was

A Glance at the Korean-American Churches in the U. S., Consulting committee on the Korean-American Ministry, P.C.U.S.A. General Assembly, 1987. Southern Baptist Convention is the largest denomination which has 450 churches. P.C.U.S.A is the second largest and its number is 245. United Methodist Church is next which has 190 member churches.

* Sang Hyun Lee (ed.), Korean American Ministry (published by the Consulting Committee on Korean American Ministry, 1987), p. 48.

* Stephen S. Kim (ed.), the Nexus, Vol. II, Spring 1989, p. 3.

established in Honolulu by Methodists in the following year.⁴ In subsequent several years, more than 7,000 Korean immigrants came to Hawaii, and by 1916 there were 31 churches and 35 mission stations with a total membership of over 2,800 throughout the Hawaiian Islands.⁵ What about in mainland of the U.S.? Since 1928, around the rural areas of big cities like Los Angeles, San Francisco, Chicago, and New York, Korean churches started being established, but relatively small in number.⁶ The second period (1945-1965) begins with the independence of Korea from Japan which enabled many Korean students to come to the States to continue their studies. On account of the Korean War (1950-1953) many orphans and G. I. brides also came to the States.⁷ Even though the exact number of Korean churches in this period is not known, it is evident that there has not been much growth.⁸

The third period can be called the triumphal era. After the Immigration and Naturalization Act was passed in 1965, the number of Korean immigrants grew rapidly and so too did that of Korean churches in America. During the 70s, it grew from 20 (1970) to

⁴ Ibid, p. 5.

⁵ Ibid.

⁶ After 1905, a new law banned practically all Asian immigrants except the Filipinos, and the Korean population drastically decreased. Ibid.

⁷ Lee, op. cit., p. 50. During 1951-1964 about 14,000 Korean immigrants entered the States.

⁸ Kim, op. cit., p. 15. If we assume natural growth in number, it must be less than 20, the number of Korean churches in 1970.

1,000 (1980).¹⁷ As of 1987, there are 1,950 Korean American churches throughout the U.S.¹⁸ The Korean churches has shown a 1,000 % increase in the number of churches and members within less than two decades. Although there are several explanations to such growth,¹⁹ Son and Chung attribute the primary reason to the marginalized experiences outside their home country, that is, loneliness and frustration largely because of the job, language barrier, and other adjustment problems in an alien land.²⁰

C. Theology

It is basic, important, and necessary for us to have Asian American theology created by Asian Americans who have the same background of experiencing marginality as we have in American society. Up to now, there are three types of theology which try to explain the experiences of ethnic minorities in American society and to suggest us the way to fulfill our self images.

The common bond they share is the cultural heritage--Asian culture influenced by Confucianism, Buddhism, and Shinto. Every one of them puts primary emphasis on keeping the cultural

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ Chan-Hie Kim attributes the reasons of growth to i) religious mentality of the Korean people, ii) the evangelical zeal of the confessing Christians, and iii) uncertainty and insecurity on every level of social life (this coincides with Son and Chung's explanation). Stephen S. Kim (ed.), the Nexus, Vol. I, Fall 1988, pp. 14-20.

²⁰ Kim, op. cit., Vol. II, p. 15

heritage in ethnic identity.

1) "Pilgrim" theology---According to Lee, America is a land of immigrants. And we are immigrants to this country. We are marginal people--who are "in between" two cultures of societies without wholly belonging to either one.¹¹ And, like Abraham, we Asian American Christians have been called by God to live in a wilderness of marginality "as in a foreign land," as "strangers and exiles," not feeling wholly at home where we are. However, he strongly argues that we must not live merely as wandering, aimless nomads. We are pilgrims who have God's mission for which God called us--- to fulfill God's will on this earth. He explains his idea as follows:

"We find ourselves in a wilderness, living as aliens and strangers. And the inescapable question arises from the depth of our being: What is the real meaning of our immigrant existence in America? What is the spiritual meaning of our alien status?"¹²

He believes, as an answer for the above question, that the Bible provides us with a clear vision, a vision of pilgrimage.¹³

"--the vision of having been called by God to live as pilgrims, as his special servants. Having left behind us the security of belonging to just one world, we are now free enough to dream bigger dreams and to see larger visions than we might

¹¹ Lee, op. cit., p. 92.

¹² Ibid., p. 91.

¹³ His own tentative definition of pilgrim is from Soucek: the one "who lives 'lightly' with only a tent over his or her head, always willing to embrace the dialectic of leaving and staying, of home-lessness and at home-ness, out of an unflinching trust in God alone" Ibid., pp. 96, 119.

have otherwise. In other words, our alien predicament is something we can turn into a sacred vocation--that is, into a vocation of the pioneers who introduce creative advances and imaginative changes into human society in order to do God's will here on this earth. Such servants of God lead the often uncomfortable life of sojourners, pilgrims. But their life is one of hope and faith because their purpose and their visions have an unshakable foundation, even God himself."¹⁴

He acknowledges that the specific context from which he writes is the Korean immigrant community--especially the first generation, but because of the commonality between his context and the contexts of other Asian Americans, I think it is a valuable theological approach for ethnic minority groups.

2) Liberation of ethnicity from racism: To Sano, the central issue in ethnic minorities is the racism as it expresses especially in cultural oppression and its consequence in cultural genocide.¹⁵ He thinks political and economic oppression could have become subordinated to the fundamental issue of cultural oppression. And he focuses, as a task of our ministry, on the movements of liberation from this oppression.

He also attempts to interpret well-known biblical themes from an Asian American perspective and to compare these interpretations with those traditionally employed by white theologians. He looks at the works of Moses as those of liberation. Moses was the Liberator rather than Covenant Maker

¹⁴ Ibid., p. 91.

¹⁵ Roy I. Sano, Ministry for a Liberating Ethnicity: The Biblical and Theological Foundations for Ethnic Ministries. (The Consultation on Ethnic Minority Ministries U. M. C., 1973), p.291.

(which is true for Europeans and Anglo Americans) " Furthermore, the work of Christ as primarily one of liberation or redemption. Christ was the Liberator, therefore, Asian American Christians' primary task is liberation---the liberation from cultural oppression of ethnic minorities.

Finally, with emphasizing the significance of doing rather than theory," he asserts the important role of the ethnic minority churches as well as ethnic ministers which could be that institution through which the liberation comes true."

3) "Gift of God" theology" -- Ng is more education-oriented approacher than the above two theologians. He thinks that the authentication of identity among ethnic groups is the main issue of the church." He explains, within multi-cultural context, that it is not required for Asian American Christians to deny their national identity as persons of a particular ethnic

" Roy I. Sano, Ethnic Minorities in the U. M. C., (Nashville: Ethnic Minorities-United Methodist Board of Discipleship, 1976), p. 7.

" "We've probably had enough of theory: let us explore practice and implementation." Sano, Ministry for a Liberating Ethnicity, p. 292.

⁴⁰ Ibid.

⁴¹ This is personally named by me, not generally recognized term for Ng's theology. Commonly, this concept is called 'Mosaic' or 'Compartmental' theology.

⁴² Charles R. Foster (ed.), Ethnicity in the Education of the Church (Nashville: Scarritt Press, 1987), p. 14.

background.¹⁴ Ethnic identity is a "Gift of God" which is beneficial to the world and enriches the society. With a new understanding of Galatians 3:28-29, he says that when one is in Christ and is a part of Christ's community, one is accepted fully and is freed to be one's own full self.¹⁵

With this understanding, he suggests two necessary tasks for the Asian American churches. First, the church should develop the Christian education system to help ethnic minorities to authenticate or reshape such inclusive identity in which all are accepted as they are.¹⁶ Next, the church should make them realize the fact that with their new identity they become a gift to the rest of the church.¹⁷

D. Problems

~~D. Problems~~
Analyzing the problems in Korean American society, we divide them into two sub sections. First, problems in general, and next, problems in the Protestant Church.

I. General Problems

The younger generation including those so called second generation (born in America, and educated in American

¹⁴ Ibid. His rationale is, "For too long in America people had to be Christians in an 'American Way.' Pacific Asian Americans had to be Christian in imitation of white, Anglo-Saxon, Protestant standards." Ibid., p. 15

¹⁵ Ibid. p. 14.

¹⁶ Ibid.

¹⁷ Ibid., pp. 15-16.

egalitarian and individualistic values) is struggling with a lot of hardship.

1) Identity crisis: Most of the young Korean Americans have hard times because of their unestablished identity and strive to set their own identity. In addition to that, if interracial and intercultural marriage is considered, the problem of identity crisis becomes more complicated.

2) Conflict between generations: The most common conflict among Korean American families is language barrier which prevents children from having good communication with their parents. There is also a tension between generations which occurs when the first generation forces their children to stick to the traditional cultural values without understanding the complicated bicultural context of the second generation.

In 1979, a Korean newspaper reported that a ten-year old Korean girl, Sun Yong Pak, won first prize in a speech contest sponsored by the Korean Lions Club in Orange County, California. The theme was "Who am I?", and the highlight was, "I feel strange in America and I would also feel strange if I returned to Korea."

Wesley Woo finds that there is an increase of interracial and intercultural marriages among Asian American young people, and this tendency creates and reshapes their identity---that is collective identity rather than pure ethnocentric identity. Wesley Woo, A Socio-Historical Starting Point for a Pacific and Asian American Theology, (Nexus Notes, No. 209, compiled by Church Education Services, Program Agency, P.C.U.S.A. Winter 1987), pp. 10, 11.

For instance, the relationship in American culture is egalitarianism-- seeing others as equals, but in Korean culture it is hierarchical so that they see others in hierarchical terms.

II. Problems in the Church

1) leadership problem: Unfortunately, not many of Korean American churches pay deep attention to future of the church. They are not diligent in developing helpful plans to transfer the operating authority over the church from older generation to younger generation. Two years ago, when I was taking Asian American theology class, I found an interesting transfer plan suggested by Japanese American scholar for Korean American churches.¹⁰⁰ It is a gradual plan of transfer-- 30-year plan consisting of 6 steps such as recruiting seminarians, sending them to seminaries, appointing them as local pastors, working with them, and giving them the full authority over the church after 30 years. But I have not yet heard of any local church in any denomination planning such practical step or doing similar process. Korean American churches should open their eyes to see the reality and should be open-minded enough to accommodate the needs of their offspring.

2) lack of appropriate Christian education curricula: Even though there are some Korean versions of Anglo American Sunday School curricula, they are merely word by word translations, so that they are not reflecting on the issues of suffering and identity of Korean American as ethnic minority. They do not deal

¹⁰⁰ Yusuke Hidaka, "Developing Ministries with Americans of Asian ancestries," (1984), pp. 3-6. I got a copy of draft whose publication time and place are not shown in it. This paper was originally prepared for consideration by Korean Ministries Administrative Council in its planning for development of ministries with Korean Americans.

adequately with struggles of second generation nor are good guides for young people. We, therefore, need to develop the appropriate curricula written from Korean American perspective, especially for the future generations in order to sow in their minds the seed of pride of their own ethnicity, to let them realize and cherish the richness of their culture, and to empower them to use ethnic strength, a gift of God, to accomplish a better society.

3) Church Split: Whether the motives are good or not, the Korean American churches have been experiencing splits for the past 20 years. It is also true that it is a part of the numerical growth of Korean American churches. (Choi interestingly analyzes the reasons of split as follows²¹: (1) desire to show up oneself (2) immature members (3) insufficient training of members (4) different faith in one church (e. g., pentecostal vs. presbyterian, mystical vs. secularist, etc) (5) invisible classes in the church including local colors. No matter what the reasons may be, it is not good to separate from each other. The Bible does not support the split, either (I Cor. 1:10-17, 3:3ff). The Korean American Christians must grow mature in faith, especially in working with other Christian fellows in a local church.

23-24
~ 3:10
b. 2:10-17

E. Looking into the future

Before we begin our discussion, we must define what we mean by the term "future". Here, for convenience, I take it as one

²¹ Lee, op. cit., pp. 190-202.

generation after from the year of 1990. So, I try to forecast on the image of Korean American churches in the year of 2020.

According to the report of Pai, Pemberton, and Worley, Korean churches in America are not effectively meeting the needs of their young members so that the older the youth the less likely they are to attend a Korean American church in the future.¹³² They analyze that in college levels this negative inclination seems to be higher than youth.¹³³ Furthermore, without appearance of some dramatic intervention programs, this trend is not likely to slow down or be reversed.¹³⁴ They added, "Given the current conditions under which the churches function, the probability of such dramatic changes occurring is less than remote".¹³⁵ However, they argue, this does not mean the youth prefers attending Caucasian church in the future. On the contrary, Korean American young people at the college level are not likely to seek out either Korean or Caucasian churches,¹³⁶ because they grew up in Korean churches, and had limited experience of working with Caucasian churches. What, then, will they do? According to the survey, many of young people have

¹³² Young Pai, Deloras Pemberton and John Worley, Findings on Korean-American Early Adolescents And Adolescents (F.C.U.S.A., 1987), p.52.

¹³³ Ibid., p. 53.

¹³⁴ Ibid.

¹³⁵ Ibid.

¹³⁶ "...though ironic, Korean-American young people may tend to feel uncomfortable in both Korean and Caucasian churches", Ibid.

indicated that they will attend Asian American churches (Not Korean American churches), wherein they could share similar cultural heritage and concerns among themselves without uncomfortableness.³⁷ From the conclusion of their report, as generations come and go, it is expected that Korean American churches will lose their young members and there will be an increase in the number of collective Asian American churches instead.

In contrast to the above report, Hurh and Kim, with a sociological approach, are very optimistic about the future of Korean American church.³⁸ One of their theoretical implications is "the ethnic church (Korean church) will survive or even flourish throughout the successive generations of the immigrants as long as their adhesive adaptation persists in the form of a bilingual church."³⁹ There are some reasons for such positive prediction. First, there will be continuous inflow of immigrants from Korea to the U. S. in the future.⁴⁰ Second, there is

³⁷ Ibid. Actually, in California area, there are some Asian American churches where most of members are young Asian Americans such as Chinese, Japanese, and Koreans.

³⁸ Won Moo Hurh and Kwang Chung Kim, Korean Immigrants in America: A Structural Analysis of Ethnic Confinement and Adhesive Adaptation (Rutherford, Madison, Teaneck: Fairleigh Dickinson University Press, 1984).

³⁹ Ibid., p. 137.

⁴⁰ In 1980, there were 357,393 Koreans in the U.S. Its number will be 814,495 in 1990, and 1,320,759 in 2000. Wesley Woo, Asians in America: Challenges for the Presbyterian Church (U.S.A.) monograph, 1987), p. 9. "As long as the current U.S. immigration policy is in effect and unless Republic of Korea reaches the level of the Japanese economy and political

strong tendency for new immigrants to attend Korean churches in America, and it will last as long as immigration continues. According to Hurh and Kim's statistical data, 69.9% of new immigrants are affiliated with Christian churches, and they are very active Christians in Korean American churches: about 84% of them attend church at least once a week, and one-third of them hold staff positions in the church.⁴¹ Third, the church is the focal point of Korean immigrants. Hurh and Kim give us two major reasons for this. One: the immigrants have a need for a religious or spiritual fellowship, and the church is the very place. Two: the immigrants' pervasive participation in the ethnic church indicates the inclusive nature of the church as a social institution. They explain, "Regardless of sex, age, or socioeconomic status, every Korean immigrant is invited (or even solicited) to join the ethnic church.. it provides the immigrants with frequent and regular opportunities (at least once a week) for primary-group and secondary-group (Gesellschaft) interactions."⁴² In other words, the immigrants gather together in Korean ethnic church "not only to meet intimate friends but also to see 'new faces' other than their family members,

stability, about 32,000 Koreans will continue to immigrate to the United States every year." Won Moo Hurh, "The Korean-American Community: Its Development in Historical and Comparative Perspectives. A paper presented at the Korean-American & Korean-Canadian Youth Ministry Conference, PTS, in 1988, p. 23.

⁴¹ Hurh and Kim, op. cit., p. 131.

⁴² Ibid., p. 135.

relatives, and close friends."⁴⁴

With all these considerations, I would dare to predict the future of Korean ethnic minority church in two ways.⁴⁵

First, as long as immigration continues, there will be pure Korean churches in America which will keep their own unique, rich, and positive cultural heritage such as extended family system. The emphasis of the church on family evangelization will strengthen this trend.⁴⁶

Second, more Asian American churches which function to accommodate young people of second generation who have not been able to adjust themselves (for whatever reasons) to Korean churches will be established. The majority will be the former, and the latter will be the minority.

⁴⁴ Ibid.

⁴⁵ One might divide into more than two categories and add such as parachurch movement which is actively supported by many Korean American college students. This movement does not claim to belong any denomination, but wants to be independent from any institutional organization. In California, there is another attempt to establish a Korean American congregation in Anglo American church. It is "Ascension" Ministry in Los Angeles--- English speaking Korean American congregation in Anglo-American United Methodist Church and regarded as one of the possible future models of ethnic churches. Stephen S. Kim, op. cit., Vol. I, p. 21.

⁴⁶ Korean churches, in general, as a strategy of evangelization, put a strong emphasis on family salvation. It is not striking in Korean American churches to see that many members of one church are relatives. For instance, I know one church (even though its size is not more than 30) all of whose members are related to one another.

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1975.

A most perceptive and interesting and
helpful paper. Try to get it published in some
Asian-American journal.

(A)

P.S. I'm tempted to mark it A+! But don't
hold your breath. I don't give that grade easily.
We'll see.

SOUTH KOREA



An impromptu performance

"IN TEN years," runs a Korean proverb, "even the mountains move." For South Korea, this is true in business, society and politics alike. Change comes at wrenching speed. Today's 14-year-old Korean boys are five inches taller than those of 1965 were. The South Korean economy is growing at 10%, which many Koreans think is depressingly slow. Just reading the newspapers, with their dizzying changes of mood and interest from week to week, is like riding a roller-coaster.

No one does things by halves in South Korea. When Hyundai went into the shipbuilding business in 1973, it started off by building the biggest shipyard in the world—and then had to set up a shipping line, too, when its first few ships were sent back by dissatisfied customers. Now both make money. Two years ago the government decided to try to improve diplomatic relations with East European countries. Now it has an embassy in every East European capital except Tirana.

South Korea's modern political and economic landscape is dominated by one huge gamble, however. It was taken in June 1987 by Mr Roh Tae Woo, a retired general and close friend of President Chun Doo Hwan, to whom the president had hoped to hand over power. Street demonstrations made it clear that a backroom deal was impossible: South Koreans wanted a democratic choice. Mr Roh decided that he would risk a direct election. Helped by a divided opposition, he won the presidency in December 1987.

His change of heart is still hotly debated today. President Roh's supporters have tried to portray it as a Damascene conversion: a sudden flash of light that turned him, one of Korea's many political generals, into a shining democrat. His opponents say it was a cynical decision to save his own skin by abandoning an old friend. Either way, it does not matter now. Mr Roh did not know whether he would win the election; nor did he know what he would do as president if he did. What counts is that he made the right decision.

By and large, Koreans are free to say and write what they think. Three years ago they were not. By and large, Korean workers get paid a wage that reflects their work. Three years ago they did not. Korea has not collapsed into an anarchy of petrol bombs and tear-gas, as some feared it would. Nor has the army tried to take back the power it relinquished in 1987. Few countries with dictatorship so recent in their histories can boast as much.

This January, with his predecessor safely retired to a Buddhist monastery in the mountains, Mr Roh took another gamble. He merged Mr Chun's Democratic Justice party with two of Korea's three opposition parties. On May 9th the newly merged party, called the Democratic Liberal party, was inaugurated. Less than three years after fighting a bitter campaign for the presidency, Mr Roh has succeeded in joining hands with two of his three opponents, all called Mr Kim.

Mr Roh had two immediate motives for engi-

Lucky that South Koreans have strong stomachs; they will need them over the next few years. But their country has a bright future. Tim Jackson reports

Exchange rates

Average 1989	
1,000 won =	\$1.50
1,000 won =	¥205.5
End-July 1990	
1,000 won =	US\$1.40
1,000 won =	¥205.1

neering the merger. First, the simple need for a parliamentary majority, which his party lost in a general election only three months after he became president. Second, the Korean economy began to slow down in late 1989 after three years of super-growth. The vast trade surplus amassed from 1986 to 1988 suddenly shrank to nothing, and then turned into deficit. Voters began to grumble about rising prices. Mr Roh needed others to share the blame, and to help him create economic policies that the broad mass of people would accept.

On neither of those counts has the merger yet succeeded. Politically, it was a self-conscious attempt to imitate the Japanese system which has kept the Liberal Democrats in power for a generation; yet within weeks of the announcement, an internal scrap had developed between Mr Kim Young Sam, the senior ex-opposition leader, and Mr Park Chol On, one of the president's favourite cabinet ministers. Mr Roh had to demote Mr Park to hold the party together. The merger is unpopular outside, too: a recent poll gave the party only 14% support, compared with the 38% won by Mr Roh during the presidential election. The truth is that Koreans are about as similar to Japanese as Italians are to Germans. The Japanese recipe for one-and-a-half party democracy will have to be varied sharply before it will work in Korea.

Economically, the government looks more confused and purposeless than it did before. The entire corps of economic ministers was sacked earlier this year and replaced with a new lot, who said they would do more to promote exports. So far, they have not achieved much; and they have about as much of a long-term outlook as British chancellors of the exchequer had in the 1970s.

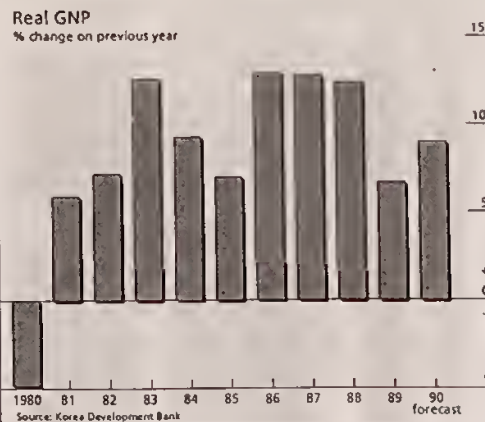
Yet it is too late to go back. Mr Roh has made his choice, and must stick to it until his presidential term ends in early 1993. So, too, must Mr Kim Young Sam. Mr Kim annoyed a great many of his supporters when he joined the ranks of the ruling party. After all, his platform for the presidency in 1987 and parliament in 1988 was that Mr Roh's lot was a gang of militaristic despots. To persuade the voters that the government had dropped its despotism, not he his principles, required some skilful talking—of which Mr Kim was not capable. Now he must sit tight and hope to salvage his reputation inside the government in time for the presidential election.

Politics of the vortex

Twenty years ago an American diplomat, Gregory Henderson, argued in a book about Korean politics that its great failure had been that the people who ran the country from Seoul had too narrow a base of support. They tended to govern badly, he argued, because of a culture in which new advisers were hired frequently, then sacked and never seen in power again. This he called the "vortex". Military dictatorship, which was then less than a decade old, was an extreme attempt to overcome this problem.

To a degree, though, the vortex still exists. Mr Roh failed to unite the country behind him when his party was governing alone. Now he is trying to achieve the same result by different means. The party merger is by no means his last card. Mr Roh also has some constitutional amendments up his

Extraordinary record



sleeve, perhaps to give more power to the prime minister and cabinet and less to the president. So far, he has not revealed them.

Will he succeed? Against him is a stifling pattern of political regionalism that makes Korea hard to govern. Most of Korea's presidents have come from Kyongsang province. The largest opposition party, which was excluded from the merger, is led by Mr Kim Dae Jung, Korea's most famous political dissident. Mr Kim is from Cholla province, one of the poorest and most rural in Korea. Cholla people adore him; much of the rest of Korea loathes him. His chance of making it to the presidency is slim—like a Moses who takes his people out of Egypt but cannot enter the promised land. But while regional champions like him are still around—and they will be, as long as people in the regions feel they are not represented in the capital—more mature political groupings are unlikely to develop.

Time is on Mr Roh's side. Korea can afford a few years of confusion before settling into a new political pattern. But there is lots to be done. Economic policy, whose predictability was Korea's great strength under military rule, has run awry. It needs to become boring again. Externally, Korea has to worry about trade: it depends more than most other countries on selling its goods abroad, and is therefore particularly vulnerable to protectionism in foreign markets. At home, it has a tax system that discriminates against the poor, and makes farm policy harder to work.

Understandably, Mr Roh has found all these challenges a little too much to handle. Rather than tackle them head on, he has allowed his government to drift. Yet Koreans are already counting the days until 1992, when both a new parliament and Mr Roh's successor must be elected.

One thing is certain: just as South Korea looks very different now compared with 1987, so it will look still more different in 1993. With their admirable literacy rate, their long working hours and their fast-rising productivity, South Koreans have already come far. Only a generation away from abject poverty, they are now richer than the Portuguese. If Korea's average incomes continue to grow at historical rates, they will overhaul those of Greece, Spain and Ireland within the next decade, and be comparable to averages elsewhere in Europe a de-



cade after that. The government is already talking to the rich countries' Organisation for Economic Co-operation and Development (OECD) about terms for membership.

Yet this heady prospect depends on the private

sector. No matter how hard-working their employees, no matter how well-governed their country, it is companies and their managers that will determine whether South Korea can be sure of a prosperous future. Are they up to scratch?

Good to be big, better to be good

COMPARE Korean business with that of Hongkong, Singapore and Taiwan, and one difference glares out: economic concentration. Whereas the other newly industrialising countries (NICs) have grown mostly as a result of the efforts of small or middle-sized companies, South Korea has not. Its economic power is concentrated in fewer hands, and its present success is the triumph not of thousands of entrepreneurial minnows but of a handful of big-business fish. Ten of the country's firms are responsible for more than half its exports.

This is no accident. Korea's last military dictator but one, Park Chung Hee, made up his mind in the early 1960s that the way to make his country rich was to favour a few companies with carefully channelled credit and subsidies. In return for those favours, he asked a lot: those few firms had to meet the government's expectations. Sometimes they were given export targets; sometimes they were even told which new businesses to go into.

Civil servants under President Park followed these policies until his assassination in 1979; under President Chun Doo Hwan, they continued them until 1988. Economists still argue about whether Korea's spectacular economic success in the past three decades was a result of those industrial policies, or whether it was achieved despite them. Two things, though, are inescapable.

One is that Korea now has a number of business groups, or *chaebol*, so big that they are comparable in size to their strongest competitors in Japan, America and Europe. The four best known are Hyundai, Lucky-Goldstar, Samsung and Daewoo; but six others had sales last year of over \$3.5 billion.

The other is that as the *chaebol*'s profile has risen abroad, their popularity has fallen at home. The big firms and their founders are respected, it is true. Who could fail to admire Mr Chung Joo Yung, honorary chairman of the Hyundai group, who worked himself up from manual labourer to the owner of the world's biggest shipyard? Or Mr Kim Woo Choong, a turn-around merchant who built

the Daewoo group from a series of apparently hopeless acquisitions, and whose recent book, "It's a Big World, and There's Lots to be Done", has sold more than 1m copies in Korea?

Yet many Koreans feel that the government's life-and-death power over big business has been an invitation to corruption. In one famous case in 1985, the Kukje group, then Korea's seventh-largest company with almost 40,000 workers and sales of \$1.5 billion, went bust for reasons more to do with politics than with business. In countless other cases, radical Koreans say, the relationship between government and big business has been far too cosy: in return for their favours, businessmen have been able to get away with paying their workers badly and suppressing free trade unions.

Under the new political system, in which President Roh faced an opposition-dominated parliament from April 1988 to May 1990, these complaints have come out into the open. The government, embarrassed, has found it hard to respond. Indeed, it has joined in the outcry, blaming the big business groups for driving up house prices by speculating in land, and for promoting "excessive consumption" by importing expensive things Koreans want to buy. And it has announced (several times) measures to promote small and medium-sized businesses.

For all the rhetoric though, Korea is still firmly committed to big business. Many of the industries in which Korea is most competitive—textiles, shipbuilding, steel—are ones in which being big is a great help. Even more so the industries into which the government wants Korean firms to expand in the future, like semiconductors, aerospace and telecommunications. In those industries, size is such an advantage that many firms in Europe, America and Japan are forging "strategic alliances" with foreign competitors. Korean companies need to be mammoth just to survive.

Leviathans on the run

Big though they are, Korean firms have been battered by a series of shocks in the past two years. Wage bills have doubled since 1987, as workers demanded higher pay to compensate for the huge improvements they have made in productivity since 1980. The value of the won is 11% higher against the dollar than in 1987, even after devaluations in the past 12 months. Protectionism in Europe and America is more of a threat, with the "super-301" provisions of America's 1988 trade act and the wide powers of the European Commission to make foreign firms pay "anti-dumping" duties on exports to the EC. Foreign partners previously willing to give Korean firms technology almost for free have become more wary.

The revolution taking place inside Korean business

The top ten

Sales, 1989	won bn	\$bn
Samsung	21,894	32.6
Hyundai	17,284	25.7
Lucky-Goldstar	13,304	19.8
Daewoo	9,523	14.2
Sunkyung	6,048	9.0
Ssangyong	4,164	6.2
Kia	3,039	4.5
Lotte	2,829	4.2
Hanjin	2,772	4.1
Hyosung	2,343	3.5

Source: James Capel





You must change your ways, says President Roh

Individually, any one of these changes might have been manageable. Together, they amount to a crunch. In the past, Korean firms could take advantage of their size and low labour costs to sell mediocre products at low prices, and still make fat profits. No longer. To continue to grow, they must be well managed—not just big, but good.

What kind of companies are they now? Unlike Japanese companies, Korean firms are relatively unknown to outsiders and business writers. The few books about them are sketchy and uninformative. Like Japanese companies, they have become strongly hierarchical, full of *kajang* (section chiefs) and *bujang* (general managers), each demanding to be called by his title and bowed to at the right angle. Also like Japanese companies, they have a strong streak of the “collective” spirit; workers often wear company uniforms, sing the company song, live in company dormitories.

There the similarities end. Unlike their Japanese counterparts, Korean companies are still young enough to be led firmly from the top. The Japanese system of *nemawashi*—coming to decisions by a sort of collective consent—is unknown. Rather, the boss tends to make the big decisions. Perhaps as a result, workers are much freer to leave one company and join another than workers in Japan.

Given the differences between firms (of which more later), it is hard to generalise. But a balance-sheet of their general strengths and weaknesses would look like this:

Weaknesses:

- **Bureaucracy.** In contrast to their factories, Korean companies' offices are often inefficient and overmanned. Workers put in long hours, but great swathes of time are often wasted in pointless meetings or waiting for small decisions to be approved from on high.

- **Lack of focus.** Partly to insure against the risk that the government may restrict entry to a new industry, partly to satisfy the founder's vanity, many of the *chaebol* have dived into scores of disparate businesses without asking themselves why. One of them actu-

ally trumpets this fault with a series of corporate advertisements asking “Who is in everything from A to Z? Daewoo, that's who.”

- **Lack of creativity.** Rarely have Korean firms come up with truly innovative products; many times they have pinched a good idea—whether a logo, a semiconductor design or a manufacturing process—from foreigners. Late starters often have to, but many Korean firms still spend too little on R&D. Their corporate culture sometimes discourages the creativity their workers possess.

Strengths:

- **People.** Despite their recent strikes and pay rises, Korean workers are still good value. They are highly literate, well-trained and hardworking.
- **Persistence.** Like their workers, Korean managers do not give up easily.
- **Agility.** Although they are slow in small things, the *chaebol* move fast in big ones. They do not fear risk. Samsung's decision to enter the semiconductor market with its own chip just before the industry's worst-ever recession in 1984 stunned its competitors. But the company threw \$150m at its new venture in 18 months, and emerged a winner.
- **Financial strength.** With cross-holdings between group firms and obscure balance sheets, the *chaebol* can use the strong cash flow of a core business to finance another division's losses. Although they are still highly geared by world standards, the *chaebol* also have deep pockets.

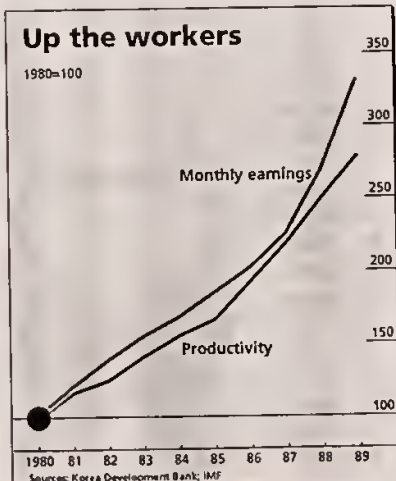
Samsung to the rescue

One company—the Samsung group—seems to have a head start on the rest. Its labour relations are better, partly because it pays the highest salaries. Its balance sheet is stronger, because electronics, in which it specialises, has done better in the late 1980s than the heavy industries on which Hyundai and Daewoo depend more. It has a team of talented managers, the result of a system of hiring by open examination since 1957, while some other groups are encumbered with gormless members of the founder's family.

Two years ago, just after its 50th anniversary, the founder of the Samsung group died, and his son, Mr Lee Kun Hee, took the reins. Mr Lee understood clearly the problems his firm would face in the future. He told his employees to ignore the high profits they were making that year, and think instead as if they had a crisis on their hands. His managers took him at his word. They have virtually turned the firm upside down since then.

First, they have cut costs. Production lines are shorter; their running speeds are higher. Taking advantage of the fact that most of its light-manufacturing workers are women, who stay for only a few years, the company has reduced its docile workforce where necessary, by natural wastage. It has saved money by reducing inventories—at one plant from six weeks' stocks to an hour's stocks for most parts in the space of half a year. It has also introduced just-in-time management systems throughout the factory in order to cut the amount of time each worker spends idle. One Samsung factory plans to cut costs by 10% and raise productivity by 30% this year.

What matters even more is that Samsung is trying to move away from its niche as a low-cost, me-



dium-quality producer. It aims to build strong brands in up-market products, backed up with high quality and a reputation for innovation like Sony's.

This is no small ambition. The first step has been to tackle the quality challenge head-on. In every Samsung plant visited for this survey, the production line's quality statistics were prominently displayed. By drumming the idea into workers that quality counts, the managers of the firm's microwave-oven plant at Suwon, which supplies almost a fifth of world demand, have cut its defect ratio from 6% to 2% in the first six months of 1990.

Product lines are being changed, too. In June Samsung Aerospace started to sell a new ultra-small autofocus camera called the AF Slim, which sells in the home market for \$375, and is the world's most advanced model—bar one made by Konica of Japan. To make way for production of 30,000 cameras a month, the company is dropping two cheaper models. The same is happening at Samsung's colour-picture-tube plant at Kachun, which is the world's biggest maker of the tube that is a television's key component: the plant is being closed for two months this summer to be retooled so it can turn out 29-inch screens, which have far fatter margins than the humbler 20-inch screens that were its stock-in-trade before.

To make the fatter margins, the firm must sell more of its goods under Samsung brand names, rather than as a contractor for more famous firms like Sony. It recognises the need to become better known. This year the consumer-electronics division plans to raise its advertising spending from \$46m to \$70m. In that budget is one special project: to put the Samsung name on every baggage cart in every airport in the world. As a result of these efforts, says Mr Chung Dam, who is in charge of international consumer-electronics marketing, more than half Samsung's electronics sales this year will be under its own name.

Management methods have had to change, too. The presidents of each company in the group have been given more responsibility. "The chairman's power today," says Mr Lim Dong Sung, president of the company's research institute, "is probably only 10% of what his father's was a decade ago." Line employees are being told more. Samsung companies seem perpetually to be in the middle of campaigns to improve something or other: posters announce this year's "MVP" (microwave victory plan), or JUMP 90. Change is reaching even the company's white-collar workers. One campaign exhorts them not to waste time in meetings. Before any Samsung meeting begins, the man in charge is supposed to tell the participants what it is for, how long it will take—and, as an added incentive to brevity, how much an hour it will cost to hold it.

Much remains the same, however. Little has been done to introduce flexible production, in which lots of different-seeming products can be made on the same production line. Japanese companies, by contrast, are steaming ahead, knowing that flexible production will radically lower their break-even points and allow them to respond faster to what the customer wants.

Like the rest of Korean society, Samsung remains extremely hierarchical. Talented middle managers complain that their best ideas are stymied by



Quality control

their dull-witted bosses. In style, relations between juniors and seniors are an eye-opener to foreigners. During one interview, a Samsung boss waved an empty cigarette-packet; his colleague (a deputy general manager, so quite high in the firm in his own right) dutifully rushed out of the room and came back with a new one. During another, a Samsung manager was interrupted by a shoe-shine man. The manager continued to talk as the shoe-shine man took off his shoes for him and replaced them with a clean pair.

More seriously, Samsung remains a group of 27 companies with little in common except ownership. "Our sugar and textile companies rank first in productivity, first in R&D, first in sales," says Mr Lim. "This year they made big profits. Why should we sell them?" Far from it: the firm is still looking for new lines of business. It hopes to get into the car industry, despite the fact that Korea already has three big struggling carmakers. It also has a finger in aerospace, with sales last year of \$100m derived mostly from engine assembly, spare-part manufacture, and maintenance. It hopes to use the Korea Fighter Plane project to boost this still further.

Yet the company has changed irrevocably. It has become more internationally minded, recognising not Lucky-Goldstar but firms in America and Japan as its competitors. And if its factories look like their Japanese equivalents, that is because it shares with them a relentless policy of making small marginal improvements all the time. "Last year we were ready to raise productivity in order to stay afloat if the won rose to 600 [to the dollar]," says Mr Won In Ki, director of the picture-tube plant. "Since then, it has depreciated. So we're working on quality instead."

That, in sum, is what has made Samsung Korea's most promising company: the pressure to raise standards now comes from within. Samsung clamours for a weaker won with the best of them. But it



does not make the mistake of taking its own rhetoric seriously. It knows the won and wages must continue to rise; whatever needs to be done to remain competitive, it will do.

Not all firms are the same. Most need a push

from the government if they are to raise quality, invest more, use more technology or improve their management. Three years ago there was no doubt that the government was able to deliver that push. Now, businessmen say, they are not so sure.

Anything for a quiet life

Democrats are finding it hard to run the economy as well as the despots did

IN DECEMBER 1988 President Roh made an interesting choice for the job of deputy prime minister and head of the Economic Planning Board. He appointed Mr Cho Soon, a distinguished professor of economics who had taught at Seoul National University, the country's most prestigious, for 20 years. Half of the country's top politicians and bureaucrats learnt their economics from him. Mr Cho occupied the job, which is Korea's top economics post and senior to both the finance minister and trade minister, during a fascinating period of his country's history.

After little more than a year of putting his theories to the test, however, Mr Cho was unceremoniously sacked—along with the rest of his economic team. He is now a private consultant. Mr Cho is too high-minded to spill the beans about his time in office. But in conversation, he gives a lucid account of how the job of making economic policy has changed.

Before 1987 the government of Korea was run by an authoritarian system in which the president had almost absolute power. Because the president supported the economic planning board and the deputy prime minister who heads it, the deputy prime minister had great visible influence and was firmly in charge of his subordinate ministers. That was the structure.

The objectives were more or less simple: during the 1960s, to maximise economic growth and export volume; and during the 1970s, to stabilise prices. All measures were directed towards fulfilling these aims, which were visible and understandable.

The means were more or less simple, too: direct

controls. Although these direct-control measures—such as the power to set interest rates or the wage rate—caused lots of distortions, the tools at the government's disposal were very powerful... In many respects, Korea was like a command economy—particularly in monetary policy.

Since the authoritarian regime went in 1987, all that has changed.

What Mr Cho found was that the job had become a job for a politician, not an economist. First, the deputy prime minister could no longer count on his boss's support. He also had to deal with an opposition-dominated parliament that could summon him or his officials to justify their policies. Clarity of purpose had gone, too: success meant not just high growth or exports, but juggling them against a host of other things, such as satisfying the demands of labour and farmers, improving welfare, thinking about the environment. And even as the job had got more taxing, the tools had become less effective. No longer could the deputy prime minister manage micro-policy with a few well-placed telephone calls to the heads of the *chaebol*. He had to rely on the slower responding, less reliable macro-measures familiar to finance ministers in the industrial world.

Because Mr Cho has no plans to write his memoirs, the details of his travails in office are unlikely to be known. But one thing is clear: the transformation from the "command economy" Mr Cho talks of to an economy where the government allows the market to take more decisions is proving politically difficult.

This is because the public is confused about what government can or cannot do. Newspapers splashed their front pages last year with headlines like **PRESIDENT ORDERS MINISTERS TO HALT RISE IN HOUSE PRICES**—an order about as sensible as telling them to stop the waves lapping against the shore. Mr Cho himself was a victim of these misconceptions: his departure was forced by a downturn in exports and a deterioration in the balance of payments, which his fellow ministers and the ruling party thought he could have done more to prevent.

In general, Mr Cho's policy line was clear: he pressed for a gentle appreciation of the won, and a gradual opening of Korea's markets to imports, heralding a trend towards higher domestic consumption, less reliance on growth through exports, and more welfare spending. It was a modest downturn in the economy—exports down 7% in volume terms in 1989, a sticky period of strikes, a falling stock-market and signs of rising inflation—coupled with a damaging rise in land prices that precipitated his departure.

In March a new team was installed, committed to a return to export-led growth and to domestic austerity. Its leading light is Mr Park Pil Soo, the



Keep on spending, please

new trade and industry minister, who used to be a career civil servant responsible for export promotion. "My policy direction", says Mr Park, "is to increase exports which were discouraged by my predecessor. That's the difference."

The new team has moved fast. Its first act was to cancel a proposed reform of the financial system which would have forbidden investors to use pseudonyms, as they can at present. Next it began to depreciate the won, claiming that the fall of the yen against the dollar this year has made Korea uncompetitive against Japan. "According to my information," says Mr Park, "720 [won to the dollar] is the rate at which Korean companies can be competitive."

The government has cracked down on labour disputes more strictly this year than last. It has also made it more expensive for Koreans to buy foreign cars, by using an existing rule that says they must make a compensating "investment" in government subway bonds. The required investment is higher for foreign than domestic cars, and also higher than before. The government has also encouraged its taxmen to investigate people who buy expensive imports. "Most of the haves," says Mr Park, "have acquired their money from irregular transactions such as land and building speculation. The tax office is therefore very eager to find out who spends his money on big cars but has a limited income."

There have also been allegations that the government has put direct pressure on importers to stop them bringing "luxury" goods into the Korean market. The countries of the European Community took the claims seriously enough to send their ambassadors *en masse* to Mr Park's office in June to bang the table. He denied everything, saying that it was citizens' groups, not the government, that had applied the pressure. It is still too early to say, but many outsiders fear that the government is trying to return to its old meddling ways. Mr Koo Bon Young, one of the president's economic secretaries, denies this: the differences between the old and the new teams have been overstated, he says.

The surplus fetish

At the root of today's problems is a policy failure dating back four years. Because Korean workers' productivity rose much faster than their wages in the first half of the 1980s, it became clear around

1986 that the won was undervalued. Yet the government, understandably keen to shake off its history of chronic trade deficits, refused to let the currency appreciate. Instead, it kept the won low, and clocked up huge current-account surpluses in the next four years.

At first, all seemed well. The economy boomed along, growing by 12.5% a year between 1986 and 1988. Hyundai made a splash with its cars in America in 1987—partly because of the low won, partly because the Japanese cars with which it was competing were subject to quantitative restrictions. Other firms had similar Indian summers, making big profits and paying them out to their employees in wage increases in 1988 and 1989.

Eventually, however, the extra money in the system began to push up domestic prices. Despite the government's efforts to keep down prices and to sterilise the surpluses by forcing big companies to buy government bonds, the price of one of the few goods the government could not control, land, began to rise dizzyingly.

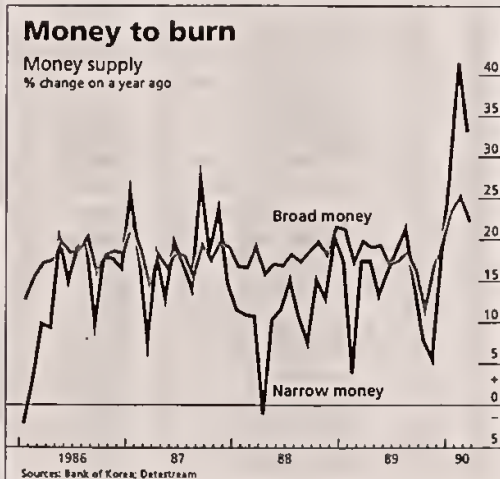
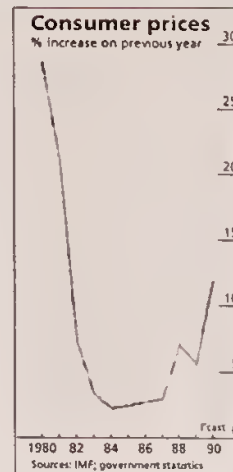
The result is that although Korea's economy is likely to grow by an impressive 9% this year, it has two pressing problems: inflation, which official figures say is running at 8.9% but is probably more than double that, and the prospect of a modest trade deficit for 1990. These are the problems that the government is trying to solve by quick-fix direct intervention. Yet the trouble is that the government's meddling in the economy has itself become part of the problem.

Take the housing market. Thanks to migration into the capital and the green belt around it, the long-term trend of house prices in Seoul has necessarily been upwards. Successive governments' meddling, though, has made the housing market less efficient.

First, the government's promotion of corporate investment has restricted the supply of credit for house-buying. Mortgages are scarce and almost impossible to get for more than 20% of the value of a house or apartment. A lunatic system has thus grown up which forces a tenant, who needs a house at short notice, instead of paying rent to stump up a lump sum, called *chonsei* and running to up to two-thirds of the value of the property, which the landlord has free use of until the tenant leaves and then gets his *chonsei* back.

Second, in an attempt to provide low-cost housing to the poor, the government has built houses and sold them off outright at a hefty discount. The result has been predictable: the poorest people cannot put together the capital to join in, and so never get helped. Middle-class people, on the other hand, buy government houses and later sell them on at a market price. There is even a secondary market in the certificates that guarantee a place in the queue.

Third, the government tried until last November to control house prices directly, by setting maximum retail prices per square metre for new houses. In order to protect their profits, builders have therefore avoided areas with high land prices, such as the centre of Seoul, and built only in places where land can be picked up more cheaply. They have also concentrated on big houses, which are cheaper to build per square metre. The result has been an artificial shortage of normal-sized dwellings where people



want to live—and a spiral in the price of houses already built (which are not liable to these restrictions). Since the end of last year the government has allowed minimum prices to rise a little. But the guts of the system remain the same.

Like many such distortions, the policy has created a political lobby of people who benefit from it. When the construction minister suggested last year that the controls should be eased, the howl of protest from owners forced the president to sack him.

Mr Yoo Jae Hyun, president of the Hanssem Housing Research Institute, an independent research body, thinks still more radical reform is necessary. He wants the government to:

- Scrap the price controls, after waiting for the present boom to subside.
- Make mortgages more freely available, and formalise the grey market for housing credit.
- Improve the density of use of the 78% of land which is devoted to one-family occupancy.
- Acquire a small slice of the green belt, perhaps 10%, for building new houses.

The trouble with these reforms—and others like them in other parts of the economy—is that they go against the grain of the extensive intervention which has been part of Korean economic policy for a generation. The bureaucrats are understand-

ably reluctant to change a recipe which has served their country so well in the past. Yet there is hope for change all the same. "The hardest thing for economic policy-makers," says Mr Lawrence Krause, a professor at the University of California in San Diego, who specialises in Korea, "is to unlearn the lessons of the past." Outsiders, such as the World Bank, are becoming less shy of advising the Korean government to reduce its microeconomic intervention.

Before the present economic team can do that, however, they must have some clear macro-policies to follow. At a time when inflation is accelerating and domestic demand is overheated, the government has been hinting to business that it will let the currency slide. Suppose it did the opposite, however. A steady rise in the value of the won over the next year or two would cut the cost of imports; and it would squeeze corporate profits. Companies would be inclined to pay their workers less, so domestic demand would ease.

Revaluing the won has just one drawback. After four years of surplus, Korea's balance of payments is likely to go back into the red this year. A stronger won will make the deficit bigger—something which the present economic team wants to avoid at all costs. Is it right to be so cautious?

Europe ahoy

Does Korea have a trade problem?

TO THEIR competitors in Europe and America, the Koreans may seem almost hyperactive in their search for customers overseas. It was not always thus. For most of its history until the 1960s, Korea was not at all keen on dealing with foreigners. It was known as the "hermit kingdom" not only because of its wish to keep foreigners away, but also because of its deliberate policy of failing to exploit what resources it had, so as not to invite the attention of potential invaders. This isolationist tradition has been carried on in North Korea (about which more later).

South Korea, on the other hand, has been firmly outward-oriented in its economic policies for the past three decades, and has become the world's tenth-biggest trading nation as a result. Its place in world markets is out of all proportion to its 42m population, its land area of 100,000 square kilometres and its modest natural resources. Trade accounts for a huge part of Korea's economy. Exclude the city-states of Hongkong and Singapore (which have domestic markets about the size of South London) and Korea's ratio of trade to total national income, at 66%, is among the highest in the NICs of this world.

This exposure to trade is at once Korea's great strength and its weakness. The bracing cold shower of international competition stimulated its extraordinary economic growth. Yet that same competition makes it more dependent on the outside world than other countries. Not only had Korea to sell its goods abroad; also, Korea had borrowed heavily from outside. From 1965 to the early 1980s, the country had chronic trade deficits and huge external debts. If the American economy sniffed, the government knew

very well, Korea's would catch a nasty cold.

Knowing this, it is easy to see why the ministries were overjoyed to see the current account turn into surplus in April 1986—and why they were so reluctant to do anything that might push it back into the red. A surplus, they said, provided a heaven-sent opportunity to repay all that foreign debt. But there was more than a dash of mercantilism, too, in their attitude: in Korea, surpluses are seen as a sign of strength in their own right.

It was argued earlier that letting the current account stay in surplus for four years did the Korean economy more harm than good. Yet the effects were not just felt at home. The surpluses mightily annoyed Korea's trading partners.

Between 1986 and 1989, America, Europe and Japan all began to take a much tougher line on Korean exports than they had before. America used the "super-301" provisions of its 1988 trade law to demand that Korea open its market wider, on pain of being designated a "priority foreign country". Prodded by belligerent businesses, the European Commission also began to use its anti-dumping rules more aggressively against Korean electronics exports. And Japan beat Korea with the very stick it had itself been beaten with: "voluntary restraint" quotas. It forced Korean knitwear exporters to sign a "voluntary" agreement with their Japanese counterparts limiting the number of sweaters they would send across the Sea of Japan.

The government made things worse for itself by trying to deal with the complaints bilaterally. Under American pressure, it wrote a new law to protect intellectual property which gave special retroactive protection to American companies—but not to



anyone else. Understandably, this blatant contravention of the principle of non-discrimination, giving equal treatment to all comers, has made the European Commission froth at the mouth. Otherwise, a combination of well-chosen concessions and skilful lobbying in Washington by Korea's negotiators has staved off the most worrying threats of protection.

The picture began to change last year. Higher wages, a stronger won, a downturn in the American car market, and an increasingly competitive Japanese yen slowed down the growth of Korean exports, while a more liberal trade regime at home allowed imports to continue to rise. As a result, Korea is likely to post a modest trade deficit this year: \$2 billion, according to the Korea Development Institute, an official think-tank. "It's not a disaster," says Mr Yoo Jung Ho, the institute's senior trade specialist, "but a lot of people think it is." One reason for that sentiment is the speed and magnitude of the current account's about-turn. The difference between 1988's surplus and 1990's estimated deficit will be almost 10% of Korea's GNP.

Yet there are reasons to be cheerful all the same. Behind the present pause in export growth, it was argued earlier, is a revolution taking place inside Korea's big companies, as they gird their loins to be better managed, closer to their customers, more automated and more attentive to quality. Such a revolution, like the restructuring of Japan that took place between 1986 and 1988 as the yen's exchange rate rose by almost 100%, cannot be achieved without short-term pain. The example of Samsung shows that it is happening nevertheless.

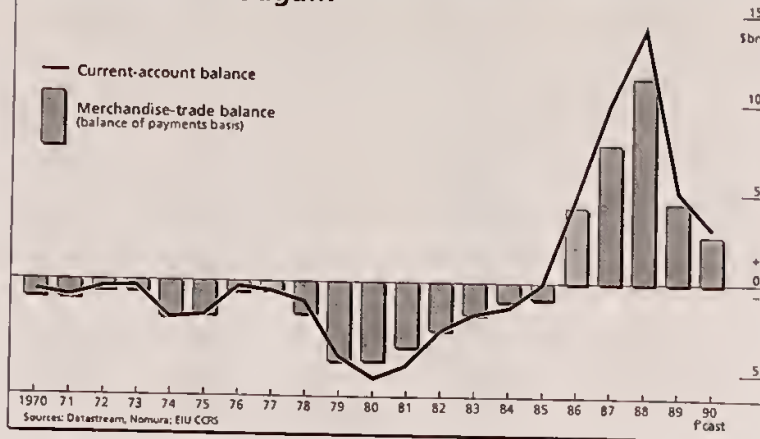
In the longer run, too, changes are coming which should allow Korea's policy-makers to sleep easier at night. One is that as it gets richer, the country's dependence on exports is likely to fall. This is because, as incomes rise, they tend to be spent more on personal consumption. At the root of the present chaos in the housing market and in labour-management relations is the desire for a higher standard of living. Koreans want to spend more on cars, on houses, on telephones and washing-machines and all the other baubles which their counterparts in Europe and America spend their time working to buy.

This was evident a year ago from the feverish crowds in department stores, and from the clogging-up of Seoul's roads with new cars which middle-class people were beginning to be able to afford. Korea's car makers found in 1989 that the boom in the domestic demand almost compensated them for their disappointing performance abroad. Other industries used to supplying goods just for export will come to find, over the next decade, a ready market for their goods at home.

Not only is trade likely to take a more modest slice of the economy. Another change is still more important: the structure of that trade itself may well be very different in ten years' time.

The current pattern of imports and exports is skewed. Korea depends too much on America for customers, which is not surprising given the military and political ties that have bound it to the United States since the 1950s. It also depends too much on Japan for supplies. Geographical proximity and good service have given Japanese firms an advantage

There and back again



in selling components and machinery to Korean companies. As for Europe, Koreans traditionally have not known much about it. Despite the fact that the European Community's economy is about the same size as America's, only 12% of Korea's 1989 exports went westwards to Europe while 33% crossed the Pacific to America. Much the same is true of Korea's imports from Europe.

The result is that Korea now has a modest trade deficit with Europe, a big trade deficit with Japan, and a big trade surplus with America. This is far from a happy mixture. It tempts protectionists in America to claim that Korea is nothing more than a staging-post for Japanese exports on their way from Nagoya to New Jersey. It makes diplomatic relations with Japan touchy. And it puts Korean companies in an unenviably backward position for 1992, when the European Community is set to merge into a single market.

Sadly, there are no quick solutions to the problem. The government is already trying to reduce the bilateral surplus with America by encouraging beef importers to move their accounts from Australia to Texas, and to reduce the deficit with Japan by telling firms to cultivate local component suppliers. Its efforts have not been helped by the strength of the dollar and the weakness of the yen this year: American products have got more expensive and Japanese ones cheaper.

Yet there is light on the horizon. President Roh's foreign policy of cultivating links with hitherto hostile communist countries has given Korean firms a great opportunity. In the past, the lack of diplomatic relations made it impossible to do business directly. Goods had to be shipped via Hong-kong or Japan; even letters and telephone calls had to go indirectly.

Now Korean firms are in with a chance. Korea's exports—ranging from shoes and textiles to televisions, and from fax machines to computers—are exactly the sort of goods for which demand in Eastern Europe is likely to boom during the 1990s.

Korean businesses start from behind, of course. Few of their employees speak any European language but English; many of them have never been to Europe—east or west. An article in the *Wall Street Journal* earlier this year painted a dismal picture of a representative of Daewoo sitting miserably alone in a hotel room in Moscow, unable to make the right



business contacts, and living on instant noodles brought from home.

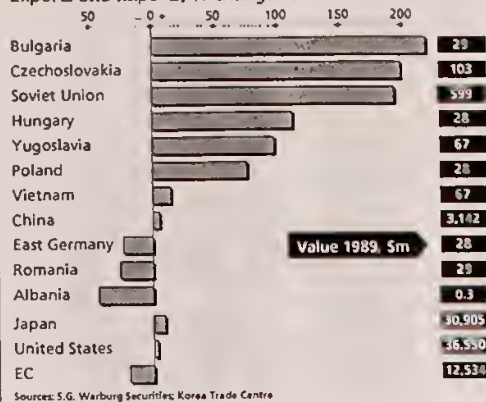
Many of the most thoughtful managers in the big *chaebol* are cautious about the prospects in Eastern Europe and the Soviet Union. "As businessmen," says Mr Chung Chai Kwan, the director who is in charge of Hyundai Corporation's forays there,

we're willing to sell wherever there is a market. But eagerness is not enough. We need to know the market in advance. We are not so familiar with the area as the Austrians or the West Germans, for whom Eastern Europe has been a historical back garden. In general, the same amount of effort will see westerners doing better than either us or the Japanese.

But Korean firms have some powerful advantages. One is persistence. Another, paradoxically, is the fact that the *chaebol* have such widely diversified businesses: they are more able than the average European or American companies to take payment in kind—in timber, scrap-metal or buses, for example. This is likely to become more useful as the riskiness of Russian and East European debt becomes more evident. A third is that they are used to fast growth. Their experience in other markets has taught them how to deal with markets that double every year. All told, a successful Korean push into the ex-communist block would go far to making its trade look

Good customers

Exports and imports, % change 1988-1989



more balanced.

That is a long way down the road, however. Politicians and bureaucrats today have more immediate worries. One of them is the increasing pressure on Korea to let in more food imports. "We're committed to open markets," says Mr Lee Hong Koo, special assistant to President Roh. "The question is how we make the adjustments less painful."

Those who get left behind

Farmers, the poor, and the pressing need for tax reform

FOUR hours' drive from the subways and skyscrapers of Seoul, at the southern tip of the peninsula, is the province of South Cholla, home of Korea's poets, painters and political troublemakers. South Cholla is rural.

Its scenery, though, is quite different from the idyll of paddies and thatched buildings to be seen in the Philippines or Burma. There is the odd factory, and a vast steel mill. And many of the farmhouses are reached by tarred roads, telephone wires, electricity and television. By comparison with their counterparts elsewhere in Asia, Korean farmers are rich.

A great gulf has opened, nevertheless, between the country and the towns. To farmers, who are closer to the austere Confucian tradition of valuing a scholar above a merchant, the sleek salaried workers of Seoul, with their talk of cars, clothes and foreign holidays, seem more distant than mere geography would suggest.

Korean farming is subsistence farming. The end of the Japanese occupation in 1945 was followed by a land reform which parcelled out the paddies into holdings big enough only to support a family or two. Since then, not much has changed: the average farm size is still about a hectare, and a farmer who owns three cows is big in the beef business.

In the meantime the rest of the economy has changed. Industrialisation has produced a dramatic shift in comparative advantage. By comparison with manufacturing, busily turning out shoes, ships and shiny electronics goods, agriculture is woefully inefficient.

The result has been predictable. Although Korean farmers are getting richer—disposable farm in-

comes almost quadrupled between 1979 and 1988—they are getting rich more slowly than their cousins in the factories. And that is what counts.

For the past 30 years there has been a steady migration from country to town; but the pace of change suddenly speeded up in the 1980s, to about 500,000 people a year now. The farm population, 70% after the second world war, has fallen from 29% in 1980 to 16% in 1988. Oldest sons who do their filial duty by staying on the family farm are finding it harder and harder to find wives. The average age of Korean farmers is rising by almost a year every year.

One other straw has been added to the camel's back: liberalisation. Partly because it allowed a big trade surplus to build up, the government has come under more pressure over the past three years to open up its agricultural markets to imports. So far it has made no concessions on the staple crop of rice, which brings in more than half of farmers' crop income, and whose import is banned altogether; and it has agreed to open Korea's beef market only to a



Richer, but not enough

Trends in poverty	1965	1970	1976	1980
<i>Absolute poverty*</i>	%	%	%	%
All households	40.9	23.4	14.8	9.8
Rural households	35.8	27.9	11.7	9.0
Urban households	54.9	16.2	18.1	10.4
<i>Relative poverty†</i>				
All households	12.1	4.8	12.4	13.3
Rural households	10.0	3.4	9.2	11.2
Urban households	17.9	7.0	16.0	15.1

*Less than \$178 (1981 prices) per month for five-person household.

†One-third of average household income.

Source: Korea Development Institute

small quota of foreign meat. But in other commodities—some fruits, grains, cotton and animal feed—Korean farmers have begun to face competition from abroad. The effects are not confined just to those products—for as one market opens, farmers switch to another crop, thus creating a glut and driving down prices.

As a result, argues Mr Choi Jong Soo, a farmer who belongs to the Catholic Farmers' Association, farmers have changed their mood.

When our association was organised in the 1960s, our aim was to emphasise production efficiency, education, and so on. But in the late 1970s we began to realise that this was not enough. We changed our tactics, and started to press for price controls. We have become more militant. Now we are flatly in confrontation with the government.

The trend became unmistakable in February 1989 when some 10,000 farmers came by bus to Seoul and demonstrated outside the National Assembly building. The heavily policed march went sour, and ended up with street battles between pitchfork-wielding farmers and riot police armed with truncheons and tear-gas. Since then, a new law limiting such demonstrations has been passed, and the incident has not been repeated.

But Korea now has what it did not have before: a militant, organised body of farmers, pressing for protection, and willing to turn violent if they do not get it. The problem is also intertwined with the destructive regionalism of Korean politics: South Cholla province, which has more than twice as many of its people on the land as the national average, is also the stronghold of Mr Kim Dae Jung, leader of the biggest opposition party. Its people feel that the merger this spring of the ruling party with two opposition parties has left them out, voiceless and unable to appeal directly to policy-makers.

In a fix

The government is therefore in a fix. Although farmers say it is not enough, the protection they already enjoy has made food expensive for the rest of Koreans. Rice is four times the world price; beef, of which Koreans now consume eight times as much as they did in 1980, is scraggy and exorbitantly priced. Milk costs more than it does in Europe, and bananas are luxuries, costing \$1 apiece.

Until now, the government's countryside policy has had two prongs. One is to build factories there to soak up the labour that is leaving the farms. Some argue that this is doomed: Seoul, with 80% of the country's universities and all its central government and big business, is too much of a magnet.

The other is to use machinery, technology and bigger farms to make Korean farmers competitive. "That's a dream," says Mr Kim Hyung Myong, a professor of agricultural economics at Suncheon National University. "There is simply no way Korean farmers can become competitive in the foreseeable future." Production of some high-value farm goods, like fresh vegetables and flowers, is not merely surviving but growing fast. Rice farming, on the other hand, has a less certain future. No Korean politician dares to say so in public, but the best policy for farmers is to give them enough support for a dignified exit as Korean agriculture shrinks further. The Korea Development Institute reckons only

10% of Koreans will be farmers in 2000.

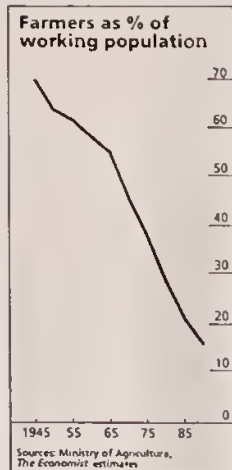
There is an obstacle, however, to providing the level of support required: a lack of cash in the government's coffers, due to Korea's outdated tax system. Sorting out the tax system would help the poor in three ways. Not only would it raise money that could be devoted to direct farm support, helping the subsistence farmers in the countryside. Not only would it allow the winding-down of present policies which raise food prices, and thus hurt the urban poor who spend a high proportion of their incomes on food. It would also remove the single biggest source of worsening inequality in Korean society.

Give to the rich, steal from the poor

For all its bureaucrats' habits of intervention, Korea is a country of small government. Taxes bite into only about 18% of its GNP, little over half the average for industrial countries. In general terms, this is no bad thing. Once governments get themselves used to taking a large slice of workers' pay, they find it hard to kick the habit—and end up reducing people's incentive to work harder. But the level of services provided by government in Korea is lower still than it might seem: 28% of the central-government budget is spent on defence, leaving correspondingly less for other things.

Revenue is raised mostly through indirect taxes—taxes on people's spending, rather than on their income. Only two percentage points out of the 18% of Korea's GNP that goes to the taxman is raised from direct taxes on personal incomes. The rest comes from companies, from a 10% VAT introduced in 1977, and from a few other sources.

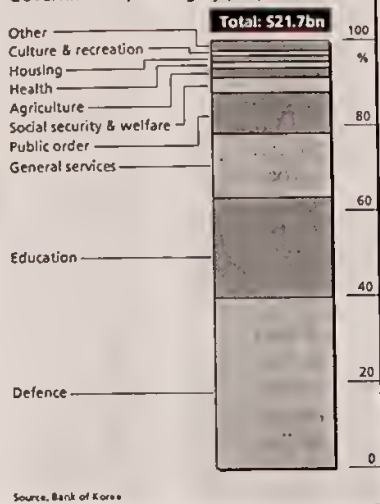
The result, according to Mr Kwack Tae Won, an economics professor at Seoul City University, is that Korea's tax system is severely regressive (that is, it takes a much higher percentage of a poor man's income than of a rich man's). This is because wages are taxed relatively effectively, with 40% of the workforce paying income tax. Income from most kinds of property, on the other hand—such as land,



We don't want your food, only ours

Could Korea spend more?

Government spending by purpose, 1989



houses and shares—has until recently been practically untaxed in Korea. Most Koreans who invest in the stockmarket hide their identities by using pseudonyms. Property taxes were, until recently, negligible.

These aspects of the tax system did not seem particularly important before 1985. Land prices and equities had risen gently, but not exorbitantly, in value. Then, with the arrival of the trade surplus, came an explosion in asset prices. Share prices, despite sharp falls this year, are still five times higher than they were in 1985. House prices have more than tripled. People who had investments in houses or land (about 40% of households) or shares (about 20%) have therefore become rich very fast. Those who did not, have not. Consequently,

the distribution of wealth in Korea has become even more unequal. How much, it is hard to say, since government statistics tend to concentrate on the distribution of labour income, rather than the income from both labour and capital. The World Bank is now working on a paper which may produce some good guesses.

It may be irrational for Koreans to worry about the gap between their own living standards and

their neighbours'. After all, absolute incomes have risen very fast indeed for a generation—with the result that even quite poor South Koreans are a great deal richer than the average North Korean. All the same, they do worry. Inequality has become one of the biggest political issues. "Our system is different," says Mr Lee Hong Koo, the president's special assistant. "People won't accept great discrepancies in wealth or privilege as they would in other countries."

One step forward, one step back

Early in its life, Mr Roh's government moved to correct things. It introduced a national pension scheme in 1988, and extended the public medical-insurance system to cover the whole of the country in the same year. Late last year, it made the first tentative steps towards tax reform, called "the public concept of land"—which simply means taxing capital gains from land, and imposing some direct limits on the amount of land people may own.

Will it go further? The signs are not encouraging. In April the new economic team cancelled a proposed reform which would have forced stock-market investors to use their own names. One interpretation of that decision is that the government is in the pocket of the rich. There is, however, another interpretation: Mr Roh just has too much on his plate, and has chosen to attack the more palatable morsels first. Hence the startling contrast of his first two years in office: surprisingly little achieved at home, but lots achieved abroad.

Romancing the zone

How the two Koreas might get together

PRESIDENT ROH TAE WOO is a lucky man. Both Chun Doo Hwan and Park Chung Hee (his dictatorial predecessors as president) tried their hand at foreign affairs. But circumstances were against them. Park managed to normalise diplomatic relations with Japan in 1965, but had a row with Jimmy Carter a decade later when the American president tried to withdraw troops from South Korea. Mr Chun got to Washington in 1980 to shake Ronald Reagan's hand, but only because the invitation was a *quid pro quo* for the life of Kim Dae Jung, whom Mr Chun had sentenced to death.

Mr Roh, on the other hand, started with high cards. He assumed the presidency in February 1988 just in time to take credit for the Olympic Games in the summer. The Olympics, moreover, produced an unexpected diplomatic coup: despite the threat that North Korea might blow the games to kingdom come, almost everyone came—including many old adversaries with whom South Korea had never had diplomatic relations.

Yet Mr Roh has played those cards wisely all the same. After barely two years in office, he has:

- Cemented relations with allies. Although America and Japan have backed South Korea against the North, relations with the two powers have been rocky for the past 20 years. By careful cultivation, Mr Roh's government has managed to defuse trade tensions with America and to begin to solve the thorny argument over how Japan should treat its

much-persecuted Korean minority.

- Sent South Korean missions to Eastern Europe. Before Mr Roh became president, Russia's East European satellites were unanimous in shunning South Korea. The country's new network of embassies across Eastern Europe is the result of dangling well-chosen economic carrots.

- Pursued an easing of relations with the Soviet Union and China. After a much-trumpeted June meeting with Mr Mikhail Gorbachev in San Francisco, Mr Roh announced that the two countries



will open full diplomatic relations at some unspecified time in the future. South Korea has also been holding discreet negotiations with China, North Korea's other long-time friend and supporter.

Many Koreans are cynical about what Mr Roh has done. "Roh has given too many economic concessions to Gorbachev," says one opposition politician. "We could have waited until the Soviet Union is more desperate. Also, I was appalled at the affront to our president's dignity in San Francisco." (The Soviet leader kept Mr Roh waiting more than an hour, and his security men pushed around top Korean officials, under the misapprehension that they were reporters.)

Outside Korea, such criticisms look paltry. South Koreans, who until January 1989 were not allowed to travel abroad freely, are still parochial: when Mr George Bush stopped for lunch in Seoul on his way from Tokyo to Beijing last autumn, Korean newspapers described his meeting with President Roh as a summit. Mr Roh's advisers are more worldly: they know that he is the leader of a small country far down the list of both Mr Bush's and Mr Gorbachev's concerns. If he has to jump up and down waving a flag to attract their attention, so be it: his tactics have worked.

Take me to your great leader

What matters more is that Mr Roh's adventures in Eastern Europe and America are having an effect on his country's most vital foreign relation of all: its dealings with the communists half an hour up the road, past the Demilitarised Zone.

In the long run, Mr Roh's meeting with Mr Gorbachev is probably the most significant event in Korean diplomacy since the Korean war. Progress on improving the atmosphere on the peninsula has been hard because of the neatness with which the two sides are lined up: America, Japan and South Korea on one side; North Korea, the Soviet Union and China on the other. Although North Korea has tried to play one off against the other, it is the Soviet Union, not China, which has been North Korea's main paymaster and arms supplier.

The Roh-Gorbachev meeting put paid to all that. By meeting North Korea's most bitter foe, Mr Gorbachev has given it an unmistakable signal that it can no longer expect support, either financial or military, for an aggressive stance against the South. Unless it wants detente, therefore, North Korea is forced to choose between total isolation and cuddling closer to China.

South Korea is not stopping at that. It, too, is trying to become friendlier with China, in the hope of persuading it to drop its long-standing policy of using its seat on the Security Council to veto any South Korean application to join the United Nations. For all its ideological baggage, China might well do so: it does six times as much trade with South Korea as it does with the North, and would like to do still more.

Knowing this, Mr Roh has dispatched Mr Hyun Hong Choo, an ex-cabinet minister and the manager of his campaign for the presidency in 1987, to head South Korea's observer mission to the United Nations in New York. The presence of such a heavyweight suggests that fast progress might be made there, too.



A message from Roh in the South . . .

In only one area is little progress being made: direct negotiations between South and North Korea. For two years talks have started and stopped. Civil servants on South Korea's unification board have drafted notes and proposals galore. Expectations have been raised, and then sharply dashed. This summer, as this survey went to press, they have been raised again by the prospect of a meeting between the two countries' prime ministers. But no one knows whether things have truly changed.

This is partly the fault of South Korea. For all the rhetoric of Mr Roh—he described the North Koreans as "our brothers, not our enemies"—his government still makes extensive use of the repressive National Security Law that forbids South Koreans to visit North Korea without special permission, to praise its system, and sometimes even to meet North Koreans in third countries. In the past year two South Koreans—a girl college student and a septuagenarian clergyman—have been given heavy prison terms for going to North Korea and saying nice things about Mr Kim Il Sung, its leader.

But the main obstacle to progress is North Korea itself. Year after year it has proposed negotiations and then pulled out, citing South Korea's annual spring military manoeuvres with the United



. . . to Kim in the North

States as an excuse. At the end of June it proposed still more talks; whether they turn out any different remains to be seen. Mr Lee Hong Koo says:

North Korea is the most successful totalitarian system in the history of mankind. It's far more successful than the Third Reich, or than Stalin's Russia. One yardstick is stability: Kim Il Sung has run the system alone for more than four decades. Another is economics: as autarkic systems go, it has shown tremendous efficiency. Yet those very elements which have created its success are blocking its ability to change. It is a textbook question: can a totalitarian system reform itself voluntarily?

No one knows. North Korea has three models before it. One is the Soviet Union, in which reform has been like rolling a snowball downhill: hard to stop half-way. Another is China, whose rulers have re-established stern control after the hesitation leading to last summer's Tiananmen Square massacre. The third is Romania, whose dictator Nicolae Ceausescu tried to resist reform altogether, and paid for that policy with his life.

An uncontested takeover?

What is certain is that North Korea faces an uncertain few years. In the background is its stagnant economy. The North ceased to compete with the South in the late 1960s, since which time it has published few economic statistics. Its GNP per head is now something between a quarter and a third of the South's \$5,000. Mr Kim is near to 80, and keen that his son, Kim Jong Il, should succeed him—which outside analysts say has provoked a bitter power struggle inside the North Korean leadership.

Until Mr Kim *père* dies—which could be next week or in ten years—little change is likely. After that, though, events could move with Germanic speed. "Until last year," says Mr Lee, "those of us who emphasised the need to be prepared for such contingencies [that is, the death of Kim Il Sung] didn't get much of a hearing. Those developments looked too good to be true. Now the government is



... and sing in the rain



Doff that uniform ...

preparing various plans to cope."

The idea of a reunified Korea should make politicians and businessmen abroad pause for thought. With a population of almost 65m, and the third-biggest economy on the Asian mainland after China and India a united Korea would be a formidable economic power, combining the North's natural resources and totalitarian work ethic with the corporate power and drive of the South.

Thanks to the past 40 years of hostility between its two halves, a united Korea would also be armed to the teeth. That, too, is something outsiders have not bargained for. Mr Choi Ho Joong, South Korea's foreign minister, says he thinks a united Korea would be able to get by with far fewer arms than the two sides separately now possess.

His successors may disagree. For in the past, Korea's bigger neighbours, China, Russia, Japan, have not hesitated to take advantage of its weakness by trying to neutralise it, make it a sphere of influence, or subjugate it into a colony. An independent single Korea, ready to use force to keep invaders the right side of its eminently defensible borders, may give foreign generals concern. But it could be a great influence for peace in Asia.

One thing, however, is certain. When change in North Korea does come, the South is likely to find that it must tear up all its carefully written proposals for federations, Korean commonwealths and the like. Across its border may be a North Korea whose entire value system has collapsed, and whose leadership has neither the confidence nor the mandate to negotiate. With twice the population and an economy many times the size of North Korea's, the South could well find reunification a misnomer. Peaceful takeover might be nearer the mark.

South Koreans will cross the demilitarised zone and marvel at the economic gap that has already opened between their lives and those of their poor cousins to the North. That should give some satisfaction to Seoul's anti-communist ideologues. But for ordinary people, the message is simpler and more reassuring. The change will certainly cause great upheaval in the South, as it is doing in West Germany. But they have nothing to fear from it.



The
Economist
A SURVEY OF SOUTH KOREA

Strong stomachs needed

sights largely independently of each other but with remarkably similar conclusion."¹

Beginning from 1841, Anderson, following the pattern of the first century church, called for the need to organize indigenous churches in the mission fields. He identified this idea as one of the "grand principles" of the Apostolic missions.² Rufus Anderson's pronouncements about the indigenous church were from the angle of developing indigenous leadership. Henry Venn who spoke for the indigenous church was from the angle of financial self-support. According to Venn, what was needed was a new emphasis on inculcating a spirit of self-responsibility and self-support from the beginning. He became very critical of Missionary Paternalism and domination. By the 1850s both Anderson and Venn were speaking of the "Three-Selfs": Self-supporting, Self-governing, Self-propagating. With this they aimed to achieve the goal of establishing indigenous churches.

Two years after the death of Henry Venn, the First General Conference of Protestant Missionaries in China was held in Shanghai in May, 1877. The main topic of this thirteen-day Conference was the role of foreign agencies in raising up a self-supporting, self-governing, and self-propagating Chinese church.

In 1854 a Presbyterian missionary John L. Nevius (1823 -1893) came to China. He was very critical about what

Though basically, Christian mission and Colonialism are very different, but somehow, along the way there are some incidents which made the two look alike. For example, during the First Opium War (1839 -42), the pioneer missionaries Robert Morrison and the Medical Doctor Peter Parker were serving as the interpreter to the British imperialists and as the advisor to the American Government respectively. In the eyes of the Chinese people the missionaries and the colonialists are one and the same thing. So in 1869, a high ranking Chinese officer said to the British Ambassador, "get rid of your opium and missionaries, then you will be welcome."³ To many Chinese, missionaries are as evil as the opium! They see western missionaries as only the other side of the coin of western gunboats which humiliated the chinese people. While Chinese territories were divided and taken away by westerners with the "Unequal Treaties," the missionaries were there mingling with the aggressors as interpreters. In some places, missionaries even enjoyed the protection of the colonialists and they were immuned to the Chinese local laws.

In addition to this visible outward appearance of the missionary, the mission maintained its own organization, which called for regular meetings where the missionaries discussed and decided matters that concerned the

church. Inevitably, it produced deep frustration on the part of the churches as time went on. It meant that the real decisions were being made by the mission and the church which is mainly chinese was impotent.

^{Against}
~~To~~ this, both christians and non-christians chinese reacted ~~against~~ in several ways. The Boxer Uprising of 1899 to 1900 became an emotion-charged symbol for chinese people of the evils of foreign interference. "To chinese christians" wrote Zhao Fu-san,⁴ "the hundred years of western mission was a sufficient lesson for them to realize that the church in China, if it was to survive, should sever herself from foreign missions backed up by unequal treaties and gunboats." Thus in 1096, the Reverend Yu Kuo Chen of Shanghai started an independent chinese church though it was only a tiny beginning.⁵ Unfortunately, churches in this category were generally lumped together as sects and typically were independent local congregations.

Other non-church related anti-foreigners uprising, the one like the May 4th incident also made a great impact upon the chinese churches. The May 4th. uprising had taken place at the end of World War I, in 1919. Japan, one of the victorious allies, claimed German concessions in the province of Shandong and the port city of Qingdao as her share of the spoils. China's representatives at the Versaile Peace Conf-

The Cultural Revolution targeted the four olds: Old culture, thought, habits and customs.

Between 1966-68, all administration mechanisms of China had virtually been broken down. When the state of anarchy was almost beyond control, the Red Army intervened and controlled the country and restored law and order. During this time, all churches were closed down, and their leaders - Pastors and lay leaders, including the leaders of Three-Self movement were attacked, purged and sent to the reeducation camps. Bibles and all christian literatures were confiscated and burned. Homes of christian believers were sacked in search of Bibles and other christian writings; and christians were attacked and tortured. This process went on until the death of Mao in September 9, 1976.

Strangely enough, in 1972, two churches in Beijing began holding worship services again with a few attendants. The story behind this strange incident is that several Indonesian and African members of the diplomatic community went to government authorities in the Capital and asked whether there is freedom of worship in China. They were assured that freedom of religion was guaranteed in the Constitution. Then they boldly requested the authorities to allow them to worship in a certain church. Because of this, the Protestant Rice Market Street Church and Roman Catholic South Cathedral Church

were opened for church services.¹¹ The only Chinese present in the worship service are three pastors and their wives who take turn to officiate the service. The service is made up of hymns, prayers, reading of Scripture and the Holy Communion, but not sermon. It is conducted both in English and in Chinese. This seems to be a small ray of light from a small crack of the wall.

D. Three-Self Movement After Cultural Revolution

The year 1979 marked the beginning of new life for the Christians in China. In January, the Bureau of Religious Affairs reopened its office after having been closed since the beginning of the Cultural Revolution in 1966. This reopening of Religious Affairs' Office itself is a signal that the new Chinese government has some recognition of the religions. Along with this, Beijing Institute for the Study of World Religions was activated again and a Marxist Buddhist scholar Jen Chiyu was appointed director while Protestant Christian Zhao Fu-san was made the deputy director. In Nanjing a Research Institute on Religion was opened with Bishop K.H. Ting appointed as director. Christian Pastors and laymen who were imprisoned, including Pastor Wang Mingdao were all released.

Reopening of churches to public worship service was started with 5,000 believers in Mo En Church (former Methodist church) in Shanghai, on September 2, 1979. After that many churches were opened. According to Bishop K.H.Ting¹² more than 4,000 churches were opened up to the year 1987 for public worship, ten Seminaries with five hundred students are functioning, and up to 1981, two millions Bibles were published. Many christians still look at this new development with great suspecions. Indeed, the new government seems to change its view on religions though the party itself remains atheist. The new Constitution approved in the fall of 1982 reaffirmed the freedom of worship a great deal and even had removed the offending clause which says that only atheism has the right to propagate.¹³

The National Three-Self movement held an enlarged meeting in Shanghai on March 1, 1980 and wrote an open letter to all known Protestant churches. This letter encouraged the believers and outlined for the future plan of national level Three-Self: Publication of the Bible, Printing of christian literature, training of young people for the ministry.

This open letter marked a new beginning for the Three-Self Movement. As hinted in this open letter, in October, 1980, in Nanjing, "a new national structure" was started to take its shape. One hundred and seventy-six delegates from all

over China came together and formed the "China Christian Council" with its President, Bishop K.H. Ting. The task¹⁴ of this Council shall be (1) to give attention to Pastoral Care, (2) to train Church workers, (3) to produce Christian literature along with the Bible, and (4) to contact believers throughout China. Though the task of the Three-Self was not clearly defined, it is understood that it would serve as the organizing body and policy-making body in consultation with the government Religious Affairs Bureau.

The China Christian Council has not considered matters concerning of creed, sacraments, and polity. But, beginning from summer 1985, sentiment seemed to be growing among the Council leaders that the time might be ripe to move from the present structure to a United Church. So the Reverend Peter Tzai (former Presbyterian) and the Reverend George Woo (former Methodist) were asked to work on a draft of a new constitution. It is a good sign.

III. HOUSE - CHURCHES

A. The Origin of Chinese House Churches

If we are to trace the origin of the Chinese House Churches, we need to go back to the first century churches. In Acts, we read again and again that believers used to meet

B. Characteristics of Chinese House Churches

To name some important characteristics of Chinese House Churches will be that they are indigenous in nature. Most of the leaders who are leading House Churches had undergone some forms of persecutions. The persecution is mainly targeted to the foreignness of the church which stirs up suspicion on the part of the nationals and the government. In order to avoid this suspicions they are not willing to link with any existing church organization either from inside of China or out side of it. They do not have any kind of formal church organizational structure.

House Churches are based on, especially when they first started, family and its nearest relatives and friends. Strangers are usually out of place. As this is almost like a family unit, it is extremely flexible. They change their worshipping place and time quite frequently as it is demanded by the circumstance. The worship is very informal and the style will be different from one to another depending upon their previous denominational background and the gift of their leader. Their worship made up of reading of the Bible, prayer, sharing of their experience. When they have able leader, there will be preaching of the word and hymn singing. Because of the scarcity of the Bible, many Bible verses were

hand copied, sometimes from one original script or a Bible or sometimes from the hand written scripts which was dictated by an elderly man out of his or her own memory of a certain portion of the Bible passages. In some of the groups faith healings are also practiced and exorcism - driving away of demons are also part of worship service. In August 1984, a Beijing government newspaper reported that "Christianity fever" was sweeping parts of northern China, commenting that the growing ranks of Chinese Christians who depended on prayer to cure sickness and diseases (in order to avoid paying medical bills) had become a "serious social problem."¹⁷

As these House Churches are based on personal evangelism in their working places, membership increased very rapidly. When a group got too big, it would divide into two groups. Some groups would join together to go on retreat to some isolated mountain area for several days Bible study and fellowship.¹⁸ There are very few well trained pastors to minister to all these House churches. Lay leaders are very active, and many of them are women of young age. They learned to lead through experiences as well as learning from some old age Bible women who were properly trained in pre-1949 period. The worshippers are mostly older people and young people who are in their 20s. There are villages and Work Brigades where all or majority are Christians. In such cases, the Communist Party Cadres are very lenient to

secuted. For ten years (1966-1976) there was no signs of christianity in China. So many Mission Analysts had believed that like in the previous three times, christian mission had failed again. They suspected that Christianity was once again totally wiped out of China. Surprisingly, after the death of Mao, when their religious freedom was once again restored, they submerged to the surface with surplus of its members.

When the last christian membership list was obtained in 1949, there were 850,000 baptized Protestants and over one million adherents.¹⁹ Today according to the Chinese official statistic, there are over three millions Protestant Christians.²⁰ The ones who are basing their calculation on the basis of House Churches statistic put it up to sixty millions members. The truth may be in between as Samuel H. Moffett put it: round about thirty millions.²¹ Nobody really knows exactly how many Protestants Christians are there in China today! Only God will know. Whatever the number may be, it shows that there is a rapid growth of christians in China.

For that rapid growth, David H. Adeney²² had suggested the following factors as the main reasons: The breakdown and closure of the Institutional Church; the irrepressible desire in the hearts of believers for christian fellowship; the desire to free the church from government control; the burning zeal for the Gospel; the persecution under the Cult-

FOOT NOTES + BIBLIOGRAPHYFOOT NOTES

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and prayerful consideration, we were led, in the main, to adopt the Nevius' Principles and that has been from that time the policy of the Mission."⁷

Korea is the only known field where a group of missionaries unanimously agreed to commit to the Nevius Method from the beginning of the work. These early pioneers were so dedicated to the principles that each new missionary arriving in Korea was required to read Nevius' book, Planting and Development of Missionary Churches, published from the articles in the Chinese Recorder, and required to take a test on it at the end of their first year.⁸

Charles Allen Clark says that "for 46 years the Presbyterian Mission in Korea has followed that method more completely than any other Mission in the world. It has tested the methods under many difficult and changing conditions, and has found them to stand the test of practical experience."⁹

One young missionary, William N. Blair, tells of his experience as a newcomer to Korea when the principle of self-support was put to the acid test. Blair was just beginning to get a small group of believers to meet in a particular city of 5000 inhabitants. At this early stage of his work another denomination entered the city and began an active evangelistic thrust using the Old System. Blair described what happened:

Whether on a right or wrong basis, the new denomination certainly began its work with vigor. Within six months they secured a following of fifty professed Christians; more than twice the then size of our small group.

⁷Horace G. Underwood, Call of Korea, pp. 109,110, as quoted by Charles Allen Clark in The Nevius Plan for Mission Work (Korea: Y.M.C.A. Press, 1937) p. 85.

⁸Charles Allen Clark, The Nevius Plan for Mission Work (Korea: Y.M.C.A. Press, 1937), p.85.

⁹Ibid., p. 17.

Naturally a demand was made on me by our group to assist in like fashion. I was ready to do so. No young missionary enjoys being beaten even by a friendly denomination. But Dr. Moffett said, "Don't do it. If you do you will never get a strong church." I thus found my hands tied, the mission rules forbidding the use of "foreign funds" in the work without mission approval.

I tried to explain the mission's viewpoint to the Korean brethren and of course failed. It is too much to expect new converts, or even older Christians, on any mission field to appreciate the reasons for self-support or to favor it. If the Korean Church is largely self-supporting today it is not because the Korean Christians were less eager to receive help than new believers in other lands; but chiefly because the pioneer missionaries were remarkably agreed that self-support from the beginning was the only possible way to develop a strong church.¹⁰

Blair completes his story by saying that although attendance dropped at first when he refused to assist financially, a few held on and within not many years they had a flourishing congregation of over 300 members with a good church building, and a paid helper with salary entirely paid by the local church. The other denomination had less than forty members.

He continues, "The financial help given by our friends of the other denomination simply burned the ground from under them and prevented proper development. Without realizing it they appealed to wrong motives."¹¹ According to Blair, the most important factor in developing a self-supporting church is unity of belief on the part of the whole missionary group. If just one missionary breaks trust and uses Mission money to aid the work the whole system breaks down and irreparable damage is done.

Although self-support is crucial to the effectiveness of the Nevius method and is sometimes claimed to be the key principle, it was only part of a

¹⁰William N. Blair, "Self-Support in Korea," from The Chinese Recorder (May, 1929), p. 1, 2.

¹¹ Ibid., p. 2.

"plan intended to be practical in all respects"12 According to Allen Clark, "Its real core was in the Bible study system, which encouraged every Christian to study his Bible and to be able to pass on to others what he found there."13 Missionaries undertook the goal of teaching every Korean to read to this end. In his book, The Korean Pentecost and the Sufferings Which Followed, Blair described the system:

Each Church appoints a week or longer some time during the year for Bible study. All work is laid aside. Just as the Jews kept the Passover, the Korean Christians keep these days sacred to prayer and the study of God's Word. The result of such uninterrupted Bible Study is inevitably a quickening of the entire Church, a true revival of love and service.¹⁴

Charles Clark believes this Bible emphasis is the key to the success of all other steps toward self-support, self-government and self-propagation. He recommends that fields which may want to change to the Nevius plan will do well to start with this. "If this gets under way, there will be no need of worrying about the three selfs. They will take care of themselves."¹⁵

Many who have studied the history of Korea, however, hesitate to attribute the missionary success to Nevius' Method at all. Even Shearer in Wildfire says the fast growth of the Church in Korea cannot be attributed exclusively to the Nevius Method. He cites many other factors for growth in his book including rural customs, racial origin, geography, religions, and history.

¹²Roy E. Shearer, Wildfire: Church Growth In Korea (Michigan: William B. Eerdmans Publishing Company, 1966), p. 196.

¹³Allen D. Clark, A History of the Church in Korea, p.115.

¹⁴William Blair and Bruce Hunt, The Korean Pentecost and the Sufferings Which Followed (Great Britain: Hazell Watson & Viney Ltd., 1977 [1910]) p. 67.

¹⁵Charles Clark, The Nevius Plan for Mission Work, p. 271.

Sung Jong Shin, in a Ph.D. dissertation on the indigenization of the Korean Church, says:

What is the reason for this success? Samuel H. Moffett in the article, "What Makes the Korean Church Grow?" points to two reasons in two different orders of reality: the power of the Holy Spirit and the indigenization policy of mission. He greatly oversimplifies these incommensurable causes, since presumably the same Holy Spirit does His work powerfully in other Asian countries and the same indigenization policy does not make the church grow there.¹⁶

Shin appears to be quite confident of his statement that "the same indigenization policy does not make the church grow" on other fields. However, at this point in my studies it seems difficult to make such a regional comparison based on the data available.

Although Charles Allen Clark is not a proponent of this more cynical view, he does enumerate the explanations of those who feel other factors were more responsible for Church growth in Korea than the Nevius Method. They are, in abbreviated form:

- The China Japan war and all cataclysmic events from 1876 to 1894 must have caused a great re-adjustment in thinking and re-appraisal of values throughout the nation.
- Weakening of faith in old religions.
- Koreans are more docile than the Chinese and therefore it is easier to make an impression upon them.¹⁷
- Koreans were easy to lead because they were politically weak in comparison with the powers about them.
- The Christian respect for the status of women appealed to the women.
- Many joined Christianity to further the purpose of the country and were more taken with patriotism and love of homeland than love of God.
- People were drawn to the novelty of Christianity.
- Education pulled many in as literacy was a major appeal.
- The people desired peace to replace the turmoil of their recent history.¹⁸

¹⁶Sung Jong Shin, Paul's Missionary Method and the Indigenization of the Korean Church, Temple Univ. Ph.D. dissertation, 1974.

¹⁷Brown A.J., Report of a Visit to Korea (1902), p. 12, as cited by Charles Allen in The Nevius Plan for Mission Work, p. 256.

¹⁸Charles Allen Clark, The Nevius Plan for Mission Work, p. 256.

method can the Holy Spirit best work through? It seems clear that devolution is an easier accomplishment using the Nevius method. The Church will not belong to the local people unless it is self-supporting, self-propagating, and self-governing. The Gospel is clouded behind a mercenary veil if foreign money is given at the outset.

During the building of a local church in Korea Dr. Underwood was confronted by someone who said that Christianity is a foreign religion and so it will be hard to convince the Koreans that the foreigners should not pay its way. Underwood replied,

"And so it will continue to be regarded just as long as you allow foreign money to be used in carrying it forward. When you build and own your churches, send out your own evangelists, and support your own schools, then both you and others will feel and realize it is not a foreign affair, but your own."²⁵

Some have charged that although self-support was achieved by many Korean churches, self-government in spiritual matters was not. Spencer J. Palmer says, "While the practice of the Nevius principle led to deliverance from the domination of foreign money it did not as quickly deliver from the dominance of foreign control in spiritual matters."²⁶ In some measure this may have been true but in at least one case the foreign influence in spiritual matters was one of mutual respect. In his report from the field in 1914, right before leaving for furlough, Rev. Cyril Ross described the situation:

It is the first experience in our station for an itinerator in going on furlo [sic] to find the larger part of his work under the charge of the Korean Presbytery and no longer under the tentative care of the

Church U.S.A., 1894, p. 159.

²⁵Lillian Underwood, Fifteen Years Among the Top-Knots (New York: American Tract Society, 1904), p. 133.

²⁶Spencer J. Palmer, Korea and Christianity (Korea: Hollym Corporation, 1967), p. 28.

Mission composed as it is of foreigners. It may be mentioned incidentally that in a recent meeting of the five pastors in Nongchun County, when the missionary inquired what they considered due provision for his work during his absence on furlough, they unanimously voted to ask the Presbytery to request the Mission to make some arrangement for continued oversight of the work by a foreigner missionary. This is mentioned to show the nice balance of relations. Ability to manage their own work financially and ecclesiastically but not unappreciative of foreign counsel and guidance in spiritual activity. This relation between Korean pastors and American missionaries is not urged upon the former reluctantly, but requested on their own initiative.²⁷

From this missionary's account it appears that devolution was occurring in the area of spiritual government as well as the other areas of self-government, self-support, and self-propagation. In conclusion, it seems evident that the Nevius Method, when applied consistently and exclusively, can bring positive results and those results may be proportional to the purity of its implementation. Certainly, in the case of Korea, the Church growth would never have been so dramatic under the Old System, in spite of other factors conducive to revival. Charles Clark agrees:

In view of all of these items, therefore, while giving full weight to all the items mentioned above, the writer believes that it is fair to conclude that, humanly speaking, the Nevius Methods have been the final determining factor in the results attained in Korea. By the "Old" way those results would not have been possible. Churches in Korea using the old way have not grown as this Church has grown. ... The methods do not constitute a panacea for all conditions and situations. They form simply one extremely useful plan of work which perhaps can be adapted to help in the majority of cases which are encountered.²⁸

When the Nevius plan is applied to fields with any effort toward fidelity, it produces fruit. Paul Dean Votaw, who did a Masters of Theology paper on The Nevius Method and Its Application in the Cameroun Mission said

²⁷Cyril Ross, "How Self-Support Works In Korea Or What the Church In Korea Is Doing For Herself," personal report to the Korea Mission of the Board of Foreign Missions of the Presbyterian Church in U.S.A. for the year closing June 1914, manuscript at Presbyterian Historical Society, Philadelphia.

²⁸Charles Clark, The Nevius Plan for Mission Work, p. 270.

that the plan was implemented within a ten-year period and during this time the schools increased almost five times their original number and the number of communicants was more than doubled. The contributions went up ten times the figure in 1903. He compared the Cameroun success to the out-working of the Nevius Method in the Korean experiment.²⁹

We must depend upon the Holy Spirit to do the work in the hearts of humankind but in our respect for the Holy Spirit, let us take an earnest look at the methods through which the Holy Spirit has powerfully moved in the past. The Nevius Method has been such a method and we would be remiss to overlook it.

Very good indeed - well-written
well-balanced and with good choice of
source materials

Trues to you!

(A)

[And keep Richard moving along.]

²⁹Paul Dean Votaw, The Nevius Method and Its Application in the Cameroun Mission (PTS, 1945), p. 28,29.

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ROK PRESIDENT'S VISIT

New chapter in Japan-ROK relations opens

Both countries view time is right to develop a 'mature partnership'

President Roh Tae Woo of the Republic of Korea is scheduled to arrive in Tokyo around noon today on board a special plane for a three-day state visit. President Roh will be the second ROK head of state to visit Japan following his predecessor Chun Doo Hwan's September 1984 visit.

Both Japan and South Korea hope that President Roh's visit will help to finally lay to rest the two countries' "unfortunate past" and establish a new cooperative and balanced relationship between them.

During his stay in Japan, President Roh will meet the Emperor four times — at a welcome ceremony at the state guest house, at an audience at the Imperial Palace, both this afternoon, and at an Imperial banquet this evening and again at the guest house, Saturday.

In an Imperial banquet speech, the Emperor is expected to express words of regret for Japan's 1910-1945 colonial rule of Korea to President Roh and the Korean people. The Emperor will probably say something to the effect that it pains his heart that there was an unfortunate past between the two countries for a period of time dur-

ing this century. South Korea wants the Emperor to make a clear-cut apology to Korea for the suffering Japan's military occupation caused Korea and its people.

The Japanese government took great pains to prepare the wording the Emperor will use in his "apology," because the South Korean government

Both Japan and South Korea hope that President Roh's visit will help to finally lay to rest the two countries' 'unfortunate past' and establish a new cooperative and balanced relationship

wants the Emperor to make a direct and clear-cut apology to Korea and also because the Emperor is constitutionally banned from taking part in politics.

South Korea argues that Emperor Showa used vague and ambiguous expressions when he expressed regret over the "unfortunate past" between the two countries. Emperor Showa made the remarks during a state banquet in honor of then President Chun.

Prime Minister Toshiki Kaifu told a recent Diet session that the foreign policy of Japan is to establish stable and friendly relations with the ROK, a neighbor that shares the common value of democracy, and to promote stability and peace in Asia. He also said that he will seriously reflect upon Japan's ac-

nese lawmakers in the main House of Representatives hall Friday.

His visit to Japan is of special significance in that it will not only mark the opening of a new chapter in the history of both Japan and the Republic of Korea but also add a new dimension to their bilateral relations, Foreign Ministry officials explained. Roh, the first democratically elected South Korean president, is visiting Japan when both governments have reached agreement on the legal status and treatment of the third-generation Korean residents here — something that has hindered the development of bilateral relations for many years.

President Roh will be accompanied by his wife, Kim Ock Sook, who is also a state guest, and an official entourage of about 60 officials, in-

cluding Foreign Minister Choi Ho Joong. The entourage will also include Commerce and Industry Minister Park Pil Soo, Justice Minister Yi Jong Nam, and Science and Technology Minister Chung Keun Mo.

During his stay in Japan, Roh and his wife will hold two receptions for Korean residents in Japan — one in Tokyo on Friday and the other in Osaka, Saturday. He will meet the Japanese press in Tokyo early Saturday afternoon before flying to Osaka. The president and his party will leave Japan for home by special plane from Osaka, Saturday afternoon.

Officials in both countries hope that Roh's visit will usher in what Foreign Minister Taro Nakayama has called a "mature partnership" through which the two countries will cooperate in the in-

ternational arena, overcoming individual bilateral issues.

Since (then) Prime Minister Yasuhiro Nakasone's "blitz visit" to Seoul in January 1983 and (then) President Chun's Tokyo state visit the following year to establish a "new Japan-ROK era," the situation has changed greatly.

South Korea has made remarkable economic progress to such a degree that it is viewed as the "brilliant student" among Asian NIEs (newly industrializing economies). The country successfully staged the Seoul Olympic Games in 1988. It has established diplomatic relations with Poland, Hungary and Mongolia, while it has been taking steady steps to improve its relations with the Soviet Union and China.

Japan wholeheartedly sup-

ports the ROK's foreign policy and its intention to join the United Nations.

In relations with Japan, about 2 million people from Japan and South Korea visited each other's country last year. ROK is Japan's second largest trading partner following the United States, just as Japan is ROK's second largest partner following the U.S.

Although South Korea is dissatisfied with its chronic trade deficit with Japan, both governments agree on the importance of continuing to strengthen Japan-South Korea relations in the Asia-Pacific Region. Diplomatic sources say that it is all the more necessary to build solid relations between the two countries at this time when the international situation is

changing so rapidly.

Both countries have agreed to expand industrial technology exchanges, including cooperation on nuclear power safety and new materials development.

To build a lasting cooperative relationship, the South Korean government argues that it is absolutely necessary to solve problems deriving from the "unfortunate past" between the two countries. Among the problems are the legal status and treatment of third-generation Korean residents in Japan, measures for Korean residents who were exposed to radiation during the atomic bombing of Hiroshima and Nagasaki, and compensation for Koreans who were "requisitioned" to Sakhalin by Japan during World War II.

President Roh Tae Woo

Name in full	Roh Tae Woo
Date of birth	Dec. 4, 1932
Birthplace	Taegu
Education	
August 1955	Graduated from the Korean Military Academy (Class #11)
June 1968	Finished ROK Army War College
Career	
December 1979	Commander, Capital Security Command
August 1980	Commander, Defense Security Command
July 1981	Retired as a four-star general; minister of state for national security and foreign affairs
March 1982	Minister of sports
April 1982	Minister of home affairs
July 1983	President of the Seoul Olympic Organizing Committee and Asian Games Organizing Committee
October 1984	President of the Korean Amateur Sports Association and the Korean Olympic Committee
February 1985	Member of the National Assembly; chairman of the ruling Democratic Justice Party
June 1987	Presidential candidate for the Democratic Justice Party
August 1987	President of the Democratic Justice Party
December 1987	Elected president of the Republic of Korea
February 1988	Inaugurated president of the Republic of Korea

A lifetime of service to South Korea

Roh Tae Woo was born into a farming family in 1932. They lived in a small village at the foot of Mount P'algongsan in Talsong-gun, which is now part of Taegu.

He attended Kyongbuk High School, graduating in 1951. His ambition was to be a medical doctor but, as with many young men at that time, it was nipped in the bud by the outbreak of the Korean War in 1950, which led him to join the army and see many fierce battles.

In 1952, he entered the Korean Military Academy, which had just been reorganized into a four-year institution. After a distinguished military career, he retired as a four-star general in 1981.

Roh's career after retire-



of the DJP. He was the one who on June 29, 1987, put an end to the seemingly endless political demonstrations that stalemated political development with his now famous declaration accepting opposition and public demands for direct presidential elections and other democratic reforms and thus opened the way for the revision of the constitution through compromise among all the political parties.

In August, he became president of the party and led the effort to revise the constitution. In the presidential vote Dec. 16, 1987, Roh was elected by a large plurality, winning 2 million more votes than his closest rival. He won the first direct presidential election in





PRESIDENT ROH TAE WOO chats with schoolchildren during his recent visit to a primary school in Seoul.

In 1952, he entered the Korean Military Academy, which had just been reorganized into a four-year institution. After a distinguished military career, he retired as a four-star general in 1981.

Roh's career after retirement from the military began with his appointment in July 1981 as minister of state for national security and foreign affairs, a position he held until he was appointed the first minister of sports in March 1982.

Subsequently, he held such positions as minister of home affairs, president of the Seoul Olympic Organizing Commit-



tee (SLOOC) and the Asian Games Organizing Committee (SAGOC) and concurrently president of the Korean Olympic Committee and the Korean Amateur Sports Association, member of the National Assembly and chairman of the ruling Democratic Justice Party (DJP).

In June 1987, he was chosen as the presidential candidate

of the party and led the effort to revise the constitution. In the presidential vote Dec. 16, 1987, Roh was elected by a large plurality, winning 2 million more votes than his closest rival. He won the first direct presidential election in 16 years largely on a pledge to help the people solve their problems and achieve their dreams, thus ushering in a "great era of ordinary people."

He is a talented athlete. He especially enjoys tennis, swimming and golf, and also enjoys music and reading. He is married to Kim Ock Sook and has two grown children.

June 1987

Party
Presidential candidate for the Democratic Justice Party

August 1987

President of the Democratic Justice Party

December 1987

Elected president of the Republic of Korea

February 1988

Inaugurated president of the Republic of Korea

Decorations

June 1967

Order of National Security Merit (Sam Il Medal)

May 1969

Order of Military Merit (Hwa Rang)

July 1969

Order of Military Merit (Chung Mu)

May 1979

Order of National Security Merit (Gug Seon Medal)

December 1980

Order of Military Merit (Eul Ji)

February 1988


Grand Order of Mugunghwa

Sincere Welcome


to His Excellency Roh Tae Woo

President of the Republic of Korea



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(In Alphabetical Order)

ROK PRESIDENT'S VISIT

ROK economy faces new challenges

Workers' demands at home, int'l market changes cut GNP growth

In the last quarter century, South Korea's economic growth has been among the fastest in the world. The country has overcome obstacles and challenges to transform itself from a subsistence-level economy into one of the world's leading newly industrializing economies (NIEs).

Today, however, the economy faces new challenges. Internationally, it must deal with the inevitable demands that come with the process of political democratization; externally, it is confronted by an increasingly complex international trading environment.

Since Korea launched its First Five-Year Economic Development Plan in 1962, the country's real GNP has expanded by an average of more than 8 percent per year. As a result, Korea's GNP has grown from — \$2.3 billion in 1962 to \$170 billion in 1988; per capita GNP has increased from 1962's meager \$87 to more than \$4,000 in 1988 at current prices.

The period has witnessed a complete transformation in the country's industrial struc-

ture. The manufacturing sector's share of GNP increased from 14.4 percent in 1962 to 31.6 percent in 1988. South Korea's commodity trade volume also increased from \$500 million to \$112.5 billion at current prices, and the ratio of domestic savings to GNP grew from 3.3 percent to 37.7 percent during the same period.

This level of economic growth was achieved under an authoritarian government that consciously sought to maximize exports and growth. The government mobilized the total energy of the nation to support its economic growth policies on macro-management, labor, and finance.

The export- and growth-oriented policies transformed

the economy and created an economic picture which has included BOP surpluses. South Korea's current account began to record surpluses in 1986 — a year when the country's foreign debt reached \$47 billion, equal to 57 percent of the GNP, making the country the fourth most indebted developing country in the world. The surpluses have continued since then.

In the meantime, economic growth has seen record highs of 12 percent during 1986-1988. Industrial growth has continued with increasing exports across a broad range of manufactured goods, particularly in electronic products and automobiles. But the transformation of the economy has not been achieved without problems many of which, in retrospect, are rooted in the policies of the past regime.

At the crossroads

Politically and economically, South Korea is now at a crossroads. Most significantly, rapid democratization has continued since the historic June 29, 1987, Declaration of Democratic Reforms by Roh Tae Woo. The new democratic movement in the nation has created an entirely new environment on the economic side as well. Most importantly, various labor union activities have become liberalized, and a great number of dated government rules and regulations have been rewritten to reflect the new openness.

On the other hand, the rapidly rising level of popular expectations is placing heavy burdens on the government's — and indeed the economy's — capacity to meet those expectations. Moreover, democ-

ratization has created new political space in which social groups can freely express their demands and exert newfound influence.

Two prime examples of such groups are farmers and industrial workers, both of which have expressed and demanded economic priorities that at times go beyond what the economy currently can accommodate.

These new challenges, together with the changing international environment, resulted in a relatively poor economic performance last year.

The GNP growth rate fell to 6.5 percent in 1989 from the 12 percent level of previous

years. Some of the reasons for the decline in exports. However, wage increases during the past three years had particularly adverse effects on the country's international competitiveness. In addition, price stability, which had served to boost Korea's competitiveness, weakened. Consumer prices, which had risen on average by 2 percent-3 percent between 1984 and 1987, rose by more than 5 percent in 1988 and 1989.

Along with the current difficulties, South Korea faces long-term challenges stemming largely from the process of past rapid growth. Uneven distribution of income

OECD. To attain this goal, the government set several policy priorities: resolving labor disputes and stabilizing prices, promoting technology and restructuring industry, reducing imbalances and inequalities, and increasing South Korea's responsibility and roles in the international economy.

The government is working to promote a stable relationship between labor unions and management. Breaking the current vicious circle of high wages, high prices and low growth is critical for further development and also the pursuing economic reforms. In this regard, the government is encouraging management and labor unions to set up a "wage increase rule" whereby wage increases will remain within the scope of productivity growth. The government recommends that both parties abide by a "no work, no pay" rule.

At the same time, the government encourages entrepreneurs to undertake projects that will enhance the welfare of laborers, particularly the development of low cost housing to alleviate the acute housing shortage.

The government will take measures to increase industrial productivity. It will increase R&D investment and encourage private enterprises to actively invest in technology development on their own. The government is also placing emphasis on promoting the development of basic science and technology-intensive sectors such as semiconductors and new materials industries. For the traditional sectors, product innovation for higher value-added products is encouraged. Industrial re-



COMPUTER COURSES ARE taught at schools throughout South Korea.

structuring through measures such as overseas investment will be promoted as well.

In order to resolve imbalances and inequalities that have arisen in various segments of the economy in the process of rapid industrialization, the government will put more emphasis on the following: the development of rural areas, supporting urban low-income classes and registered poor people, development of regions which have lagged behind the national development levels, and supporting small medium-sized firms.

International roles

In particular, a set of regulations to deter the overconcentration of land ownership by a minority of the population will be implemented. A "realname" system of financial transactions to prohibit tax evasion on income from financial investments through the use of false identities will also be introduced.

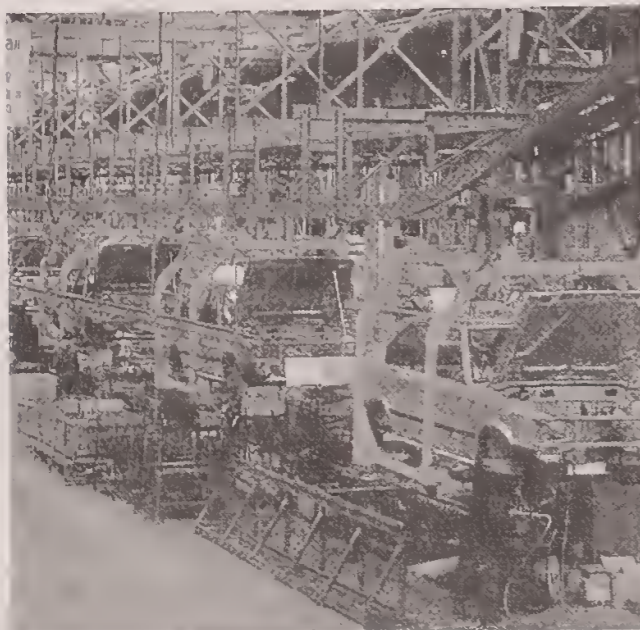
South Korea is committed to establishing the strategies and policies necessary for fulfilling its international responsibilities and roles commensurate with its economic status. Import liberalization

is, and will continue to be, the guiding principle in the country's trade policy.

Since 1980, Korea has made continuous efforts toward import liberalization. The import liberalization rate increased from 68.6 percent in 1980 to 96.4 percent in 1990. The average tariff rate decreased from 24.9 percent to 11.4 percent during the same period and is expected to be only 7 percent by 1993, the same average level of tariffs found in OECD member countries.

In October 1989, the country decided to disinvolve GATT balance of payments protection which mostly covers agricultural products. According to the decision, South Korea will move to eliminate its remaining restrictions or otherwise make them conform with GATT rules by July 1, 1997.

It is also actively promoting trade liberalization in the service market. Those areas closely related to goods transaction, such as financial services and maritime transportation service, were already substantially liberalized; technology-intensive sectors, such as telecommunications and construction engineering, are about to be liberalized.



A COMPUTERIZED PRODUCTION line turns out automobiles for domestic and overseas markets.

Economic growth has seen record highs of 12 percent during 1986-88. Industrial growth has continued with increasing exports across a broad range of manufactured goods.

years. A slump in the growth rate of the manufacturing sector, from 18.3 percent in 1987 and 13.0 percent in 1988 to 3.6 percent in 1989, contributed largely to the declining GNP growth.

The export growth rate, which was 36.2 percent in 1987 and 28.4 percent in 1988, fell to just 2.6 percent in 1989. Reflecting this fall in the export growth rate, the expected 1989 current account surplus was lowered to around \$5.0 billion, a significant drop from the 1988 surplus of \$14.2 billion.

The appreciation of the Korean won and friction with major trading partners were

and wealth, disparity in development between urban and rural areas, unbalanced growth between manufacturing and agricultural sectors, and the concentration of economic power among conglomerates known as *chaebol* are among the issues that need long-term attention.

Labor relations

At the outset of the 1990s, the government stands at a crossroads. The new decade will be a critical period for determining whether the country will be successfully transformed into a developed nation and join the ranks of the

A COMPUTERIZED PRODUCTION line turns out automobiles for domestic and overseas markets.

— and indeed the economy's — capacity to meet those expectations. Moreover, democ-

The appreciation of the Korean won and friction with major trading partners were

try will be successfully transformed into a developed nation and join the ranks of the

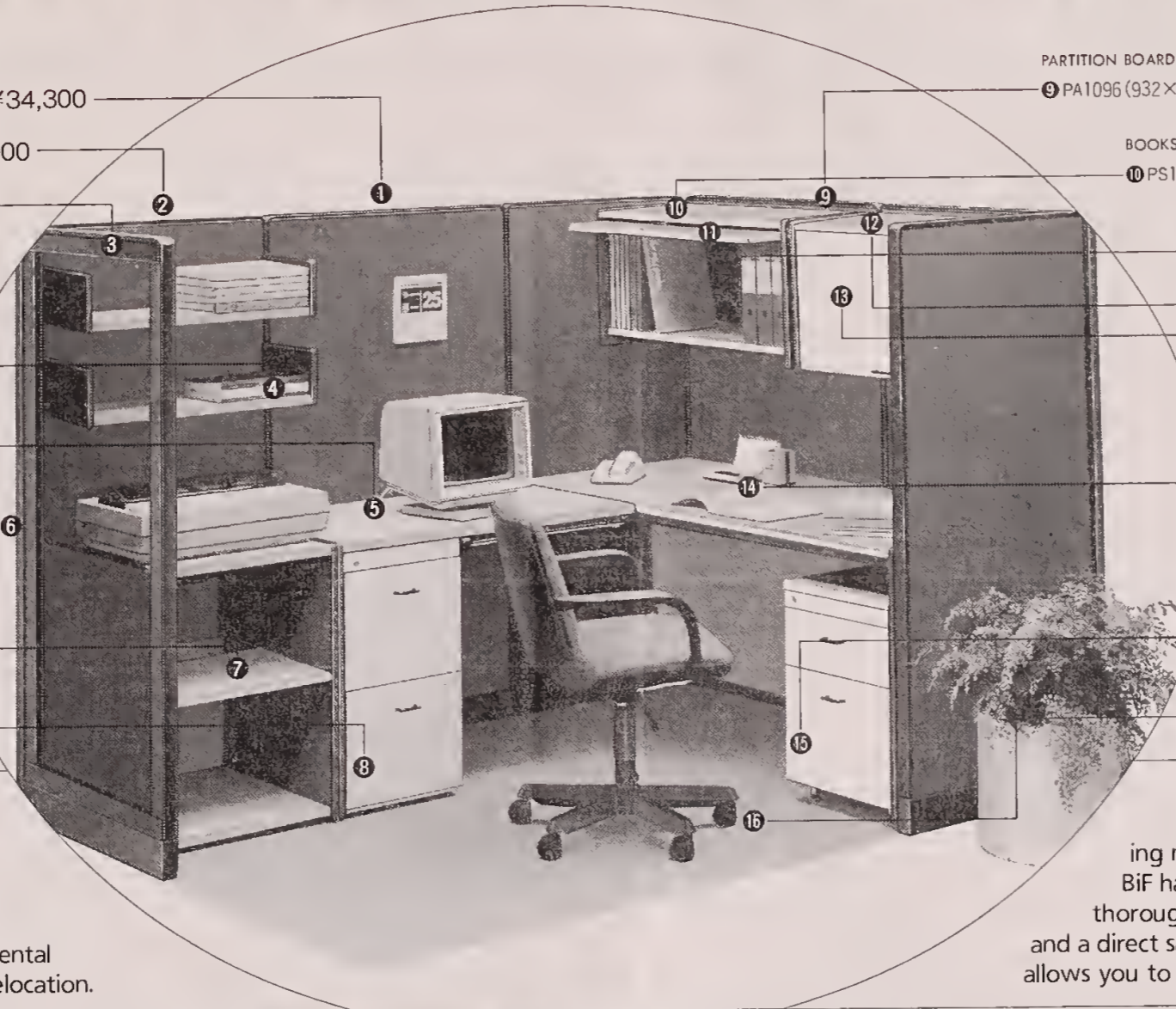
sectors, product innovation for higher value-added products is encouraged. Industrial re-

sponsibilities and roles commensurate with its economic status. Import liberalization

such as telecommunications and construction engineering, are about to be liberalized.



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⑫ PS1773M (760 × 400 × 450%) ¥14,000

⑬ PS1773DM (710 × 412 × 20T%) ¥9,000

DESK

⑭ PD1374M (1697 × 772 × 755%) ¥48,000

DRAWER

⑮ PB1514FM (412 × 578 × 609%) ¥29,800

SWIVEL CHAIR

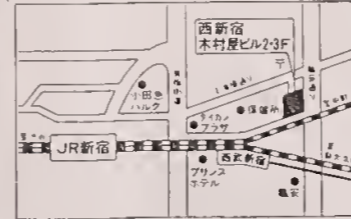
⑯ UC301 (610 × 610 × 860%) ¥29,000

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ROK PRESIDENT'S VISIT

Constitution guarantees basic democratic rights; ensures sovereignty rests with South Korean people

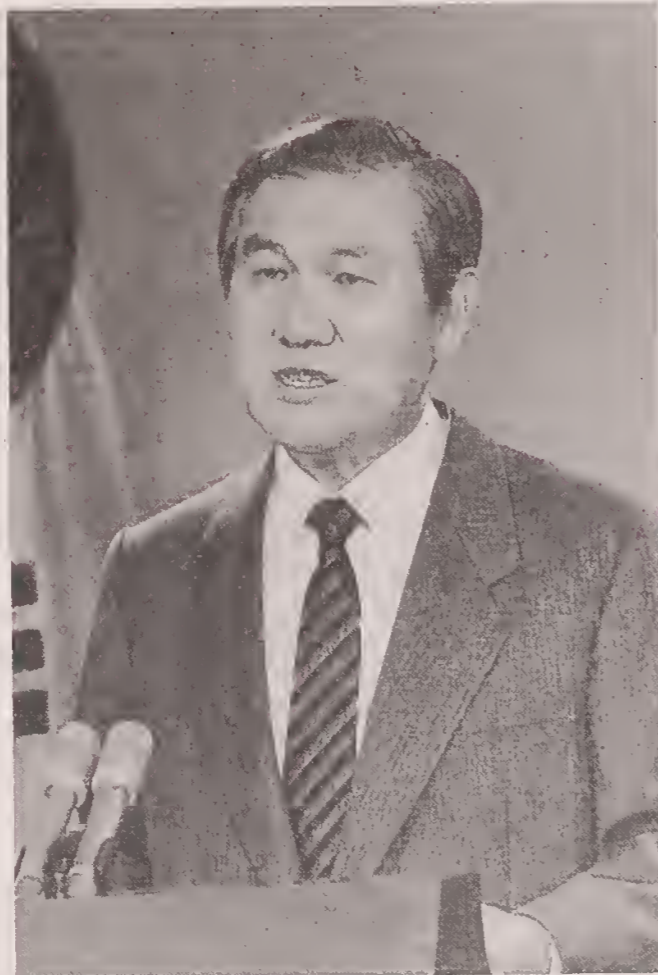
The Republic of Korea has a democratic form of government based on the separation of powers and a system of checks and balances. Sovereignty resides in the people, from whom all state authority derives.

The people's basic rights — the rights to freedom, to benefits and to participation in government — are guaranteed by the constitution. In order to protect freedoms and rights to the maximum extent, the constitution also provides for the independence of the three branches of the government: the executive, the legislature and the judiciary.

The constitution adopts a presidential system for the executive branch of the government, designed to achieve strong and stable leadership based on a popular mandate. Personal liberty is fully guaranteed for all citizens, as are the freedoms of speech, the press, assembly and association.

The constitution guarantees the right to equality before the law regardless of sex, religion, or social status, freedom from arbitrary arrest and freedom of residence. It also recognizes economic rights including the right to own property, the right as well as the duty to work, freedom of choice of occupation, and the right to collective bargaining. Explicitly emphasized, too, are the right to seek happiness, optimum wages, fair compensation and protection of privacy.

The constitution was first adopted by the National Assembly on July 12, 1948, and promulgated on July 17. In the National Assembly's first session on May 31, 1948, which followed the U.N.-supervised general election of May 10, 1948, the constitution was



PRESIDENT ROH TAE WOO delivers a speech to the nation.

Oct. 29, 1987, giving birth to the Sixth Republic.

No second term

The major change in the constitution is the executive branch. The president is elected by direct popular vote with a single five-year term. He cannot be re-elected. The president also does not have the power to take emergency measures or to dissolve the National Assembly as he did in the previous constitution.

The revised constitution ex-

cludes the recommendation of the chief justice with the consent of the National Assembly. Also, all other judges are appointed by the chief justice with the consent of the Conference of Supreme Court Justices, a newly created body.

The revised constitution states that no judge shall be removed from office unless he is impeached or sentenced to imprisonment. Minor offenses resulting in a fine or brief detention constitutes no reason for removal of a judge from office.

these activities.

Victims in criminal cases may attend court trials in person to present their cases if they wish to do so. Furthermore, persons who are injured or killed as a result of criminal acts committed by other persons are given the right to receive aid from the state, if the offenders are financially incapable of paying compensation.

The constitution makes it mandatory for the state to implement a minimum wage system. It protects the rights of female workers by prohibiting discriminatory treatment of them in terms of employment, wages and working conditions. It also fully guarantees the three rights of labor — the right to association, the right to collective bargaining and the right to collective action.

Women's rights

The constitution calls on the state to promote the rights and welfare of women, also to enhance the well-being of the aged and juveniles. Increased emphasis on welfare is stressed in the new constitution.

The president, standing at the apex of the executive branch of government, functions not only as head of state in domestic affairs but also represents the state in foreign relations. He has the express constitutional duty to safeguard the nation's independence and work for the peaceful reunification of the country.

He is chairman of the State Council (Cabinet) and has the power to appoint and dismiss the prime minister and Cabinet ministers as well as other senior officials including heads of government agencies and offices, ambassadors and provincial governors.

and two ministers of state. The prime minister is appointed by the president with the approval of the National Assembly. As the principal executive assistant to the president, the prime minister supervises the executive ministers under the direction of the president.

There are several organizations to aid the president and the State Council. These include the National Security Council, which is chaired by the president and whose regular members include the prime minister, deputy prime minister and concerned executive ministers, the Advisory Council on Democratic and Peaceful Unification and the National Economic Advisory Council. The Board of Audit and Inspection, under the direct jurisdiction of the president, is responsible for auditing the accounts of central and local government agencies, government corporations and related organizations. The Agency for National Security Planning is autho-

The rights and duties of South Korean citizens are protected by the new constitution

authorized to collect strategic intelligence of both internal and external origin to plan and coordinate the intelligence and security activities of the government including anticommunist activities.

The Republic of Korea is administratively divided into five special cities and nine



AN "ORDINARY MAN": Roh Tae Woo shops at a market in Seoul.

ber determined by law.

The parliamentary right to inspect government operations is recognized in the constitution, as is the right to vote no confidence in the prime minister or individual Cabinet ministers, though the right to demand dismissal of the prime minister, which entails the dismissal of the entire Cabinet, may not be exercised in the first year following his confirmation by the National Assembly.

Major functions of the National Assembly include the power to propose, deliberate and approve or reject legislative bills, to finalize and inspect closing accounts of the national budget, to ratify or reject foreign treaties and to concur in the declaration of war or the conclusion of peace. The National Assembly is given the right to impeach the president and to approve his emergency orders, thereby enabling it to more effectively check any possible abuse of presidential prerogatives.

The National Assembly elects one speaker and two

of the chief justice. Judges at all lower courts are appointed by the chief justice with the consent of the Conference of Supreme Court Justices.

Appellate courts

There are three appellate courts which hear appeals of verdicts by district courts in civil and criminal cases. They hold their own trials and pass decisions for or against lower court verdicts. They may also pass decisions on administrative litigation filed by individuals or organizations against government decisions, orders or actions. District courts are established in major cities and exercise jurisdiction over all civil and criminal cases filled in the first instance. The Family Court hears matrimonial problems and cases involving juveniles. Its sessions are closed to the public in order to protect the privacy of individuals.

Since the founding of the First Republic in 1948, Korea has been ruled by six presidents: Syngman Rhee (Yi Sung-man) from 1948 until his Liberal Party administration was toppled by the student uprising in April 1960; Yun Poson of the Democratic Party under a Cabinet system with Prime Minister Chang Myon from August 1960 to the military revolution on May 16, 1961; Park Chung Hee from 1963 until he was assassinated Oct. 26, 1979; Choi Kyu-hab, who had been prime minister under Park, until he resigned Aug. 16, 1980, to make way for the election of a new president; and Chun Doo Hwan from Aug. 27, 1980 to Feb. 25, 1988, when he turned over the reins of government to Roh Tae Woo, also of the Democratic Justice Party, in the first peaceful change of administrations in the republic's 40-year history.



sembly on July 12, 1948, and promulgated on July 17. In the National Assembly's first session on May 31, 1948, which followed the U.N.-supervised general election of May 10, Tachan Min-guk (the Republic of Korea) was chosen as the nation's official name. The constitution was then drafted, adopted and promulgated. The president was elected and a government formed based on the principle of liberal democracy and on Aug. 15, the same year, the nation was proclaimed to the world.

Since that time, the constitution and the successive governments have undergone severe tests. The constitution has been revised nine times: July 17, 1952 and Nov. 29, 1954 during the First Republic; June 15 and Nov. 29, 1960 during the Second Republic; Dec. 26, 1962 and Oct. 21, 1969 during the Third Republic; Dec. 27, 1972 during the Fourth Republic; Oct. 27, 1980 establishing the Fifth Republic; and

he cannot be re-elected. The president also does not have the power to take emergency measures or to dissolve the National Assembly as he did in the previous constitution.

The revised constitution extends the period of the National Assembly sessions from the previous 90 days to 100 days. It gives the National Assembly the right to inspect all aspects of state affairs on a regular basis; whereas, the previous constitution only provided for inspection of specific matters.

The National Assembly is also given the right to pass a nonbinding motion calling for the removal of the prime minister or any member of the State Council (Cabinet), in addition to the provision requiring the consent of the assembly for the appointment of the prime minister.

The chief justice is appointed by the president with the consent of the National Assembly. Justices of the Supreme Court are appointed by the president on the recom-

removed from office unless he is impeached or sentenced to imprisonment. Minor offenses resulting in a fine or brief detention constitutes no reason for removal of a judge from office.

A Constitution Court is established by the new constitution. The court will judge on the constitutionality of a law upon request of the courts, impeachment, jurisdictional disputes between the branches of government, and other constitutional matters prescribed by law.

The rights and duties of citizens are protected in the new constitution. Personal liberty is fully guaranteed in a new provision making it mandatory to inform an accused person upon arrest or detention of the charges brought against him. The constitution grants habeas corpus.

Guarantees of freedom of speech, the press, assembly and association are reinforced by prohibiting prior approval and censorship of

power to appoint and dismiss the prime minister and Cabinet ministers as well as other senior officials including heads of government agencies and offices, ambassadors and provincial governors.

He also serves as commander-in-chief of the armed forces and is empowered to grant amnesty, commutation and restoration of civil rights as prescribed by law. The president is elected through direct popular vote to serve a five-year term. He cannot be re-elected.

The president performs his executive functions through the State Council which is made up of 15 to 30 members and is presided over by the president, who is solely responsible for deciding all important government policies. The present State Council consists of the president (chairman), prime minister (vice chairman), deputy prime minister, who is concurrently the minister of Economic Planning board, 19 heads of executive ministries,

security activities of the government including anticommunist activities.

The Republic of Korea is administratively divided into five special cities and nine provinces. The provinces are further divided into counties *gun*, cities *shi*, townships *up* and villages *myon*.

Two-thirds of the members of the National Assembly are elected by popular vote for a term of four years and the remaining seats are distributed proportionately among parties winning five seats or more in the direct election. This proportional representation system is aimed at encouraging legislative participation by leading technocrats through the political parties. The total number of assembly members provided by the constitution is no less than 200, with the exact num-

increasing it to more effectively check any possible abuse of presidential prerogatives.

The National Assembly elects one speaker and two vice speakers. An Assemblyman is not held responsible outside the assembly for any opinions expressed or votes cast within the legislative chamber.

The highest tribunal in the country, the Supreme Court examines and passes final decisions on appeals of the decisions of appellate courts in civil and criminal cases. Its decisions are final and indisputable, forming judicial cases. The chief justice is appointed by the president to a single six-year term with the consent of the National Assembly, and the justices of the Supreme Court are appointed by the president on the recommendation



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Welcome

His Excellency Roh Tae Woo,
President of the Republic of Korea



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(In Alphabetical Order)



THE SOLVAY GROUP IN 1989

LETTER TO OUR SHAREHOLDERS

Consolidated results up 10.6 %

The Solvay Group continued to progress in 1989, despite a less favorable economic climate than in 1988.

Total consolidated sales reached 256.8 billion BEF, an increase of 1.3 %, while consolidated net profit, at 16.71 billion BEF, showed a rise of 10.6 % over the prior year.

The improvement in the consolidated net result stems from a slight increase in net operating income coupled with a reduction in exceptional charges. The tax charge is also significantly lower.

Consolidated cash flow in 1988 was inflated, principally due to the sale of a significant shareholding (CCPC) and particularly good results in Plastics. Depreciation in 1989 includes an exceptional depreciation of goodwill of 0.5 billion BEF, compared to a similar exceptional depreciation of 5.26 billion BEF in 1988.

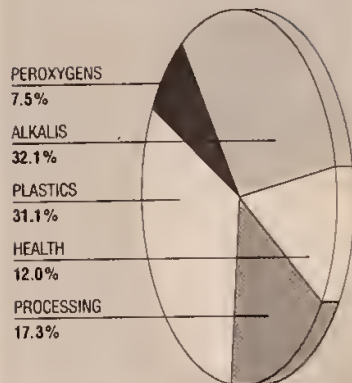
The improvement in operating results was due to generally good performances in Alkalis and Peroxygens, a mixed evolution in Plastics and Processing and a reduction in Health Products associated with the significant effort undertaken to promote the future growth of this sector.

New investments up 19.9 %

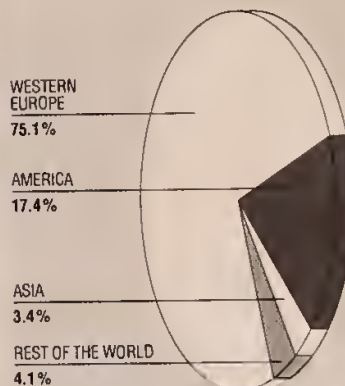
In order to ensure the continued expansion of the Group, and to reinforce its position in world markets, the Board of Directors approved an extremely large investment programme worth 38 billion BEF in 1990 versus 30.8 billion BEF in 1989. In addition total spending approved for research and development in 1990 amount to 13.3 billion BEF against 12 billion BEF in 1989.

These investments are spread throughout the 5 sectors of activity of the Group. They will help to increase the share of high value added products, to further insure protection of the environment and the safety of our staff, plants and products.

TOTAL SALES
BY PRODUCT SECTOR



TOTAL SALES BY MARKET



Dividends increase by 14.6 %

The Annual General Meeting of shareholders approved the distribution of a dividend of 470 BEF net (626.67 BEF gross) per share, an increase of 14.6 % over 1988.

1990 results expected in line with 1989

In regard to the prospects for the 1990 results, it is rather difficult to have a clear view at the present time. Some selling prices and sales volume are up, whilst others have weakened. The first months of this year have not reached the high level of the corresponding period of last year. However, we feel that the comparison should prove more favorable for the rest of this year. In Brazil, the drastic corrective measures taken by the new President Collor make life very difficult for that country, and for Solvay do Brazil also, but we hope that this intelligent and courageous plan will have a growing success over the next few months. Therefore, at the present stage, we are of the opinion that the Group's net earnings for the first half of 1990 could be lower than those of the first six months of 1989, but that the Group's net earnings for the twelve months could be close to those of last year.

Daniel Janssen
Chairman
Executive Committee

Jacques Solvay
Chairman
Board of Directors

KEY FIGURES PER SHARE

	1988		1989		89/88 %
	BEF	USD	BEF	USD	
Net earnings	1,655	45	1,867	51	+ 12.8
Depreciation	2,111	57	1,700	46	- 19.5
Cash flow	3,766	102	3,567	97	- 5.3
Earnings before extraordinary items	2,262	61	2,309	63	+ 2.1
Gross dividend	546.67	14.86	626.67	17.11	+ 14.6
Net dividend	410	11.14	470	12.83	+ 14.6

Rates of exchange 1988 1 USD = BEF 36.796
1989 1 USD = BEF 36.63



The annual report is available in French, Dutch, English and German on request from Solvay & Cie General Secretariat, Rue du Prince Albert 33, 1050 Brussels

BRITAIN THIS WEEK

Jaw jaw

Mythical hero turned elder statesman Nelson Mandela started his visit by making a gaffe and ended it by charming the gaffer. He caused much dismay by urging the government to hold unconditional talks with the IRA—but then struck up a remarkable rapport with Mrs Thatcher, praising her for her grasp of events in South Africa.

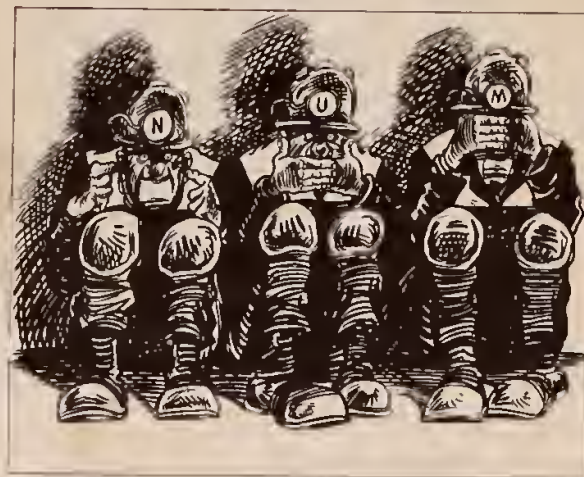
Arthur Scargill, the president of the National Union of Mineworkers, insisted that an investigation into the financing of its 1984-85 strike proved that he hadn't done "anything wrong". Well, not much—only running an unofficial secret set of union accounts, seeking financial aid from Libya, and arranging personal loans from overseas.

Three months of cabinet wrangling over the best way to pre-empt another poll-tax crisis ended with victory for Chris Patten, the environment secretary. He won Treasury backing for an extra £2.5 billion in central-government grants for local councils next year and Mrs Thatcher agreed to shelve plans for new legal curbs on their spending.

President Bush arrived in London with other NATO leaders for a two-day summit to begin hammering out a new strategy for the post-cold war world.

In a bid to burnish the tarnished image of the Department of Trade and Industry, John Redwood, the minister for corporate affairs, told City regulators to crack down on "fraud, theft and daylight robbery." He issued a list of ways of improving the chances of catching a villain.

The president of the Bundesbank, Karl Otto Pöhl, told an audience at the Insti-



tute of Economic Affairs that he expected Britain to become a full member of the exchange rate mechanism. But after talking earlier to Mrs Thatcher he dropped the word "soon" from his prepared text.

Health and wealth

With the health service and community care bill blessed with the royal assent, the government announced that it will send a booklet explaining the reforms to every household in the country, at a cost of £2.7m. Twelve health-service units, including Europe's largest teaching hospital, applied for the new self-governing status.

The borrowing binge continued. Consumer credit rose by £3.9 billion in May, the biggest jump for two years. The proceeds are still burning holes in too many pockets: the volume growth of retail sales for May was adjusted up from 1.2% to 1.4%. Treasury men turned green at the Prussian self-control of East Germany's newly-enriched shoppers.

Cecil Parkinson, the transport secretary, announced an urgent investigation into airport security after the father of

one of the victims of the Lockerbie disaster smuggled a fake bomb onto a British Airways flight to New York.

Popular pastimes



Hove fell prey to senile delinquents. In two unconnected incidents within hours of each other, a wrinkled 80-year-old cheated a younger woman of her pension and a balding 60-year-old staged a stick-up in a building society.

England flattered itself by reaching the semi-finals of the World Cup in football, beating Cameroon 3-2. It then amazed itself by fully earning a 1-1 draw with West Germany. Unfortunately, the place in the final was decided by a penalty shoot-out, which West Germany won. Grief-stricken English fans smashed up town centres.

After a policeman choked a rottweiler to death in self-defence, its owner accused him of using "unnecessary force." It was "a very friendly dog", he added; "it was survival of the fittest", retorted the wounded bobby.

Brent council said it will demolish seven blocks on one of Britain's most miserable housing estates, Stonebridge in North London. They are to be replaced with family homes—rather like the ones demolished to build the monstrosities in the first place.

Eaux no

The trade and industry secretary, Nicholas Ridley, ordered Compagnie Générale des Eaux to cut its shareholding in Mid-Kent Water from almost 30% to under 20%. At the same time he gave Southern Water the go-ahead to take a 25% stake in French-controlled Mid-Sussex Water. One rule for the English and another for the French?

The director of BR's Network South East proposed a user-friendly solution to the "Russian roulette" of train cancellations on Waterloo's suburban services. From July 16th cancellations will be put "on to a more planned basis."



Her Majesty's Stationery Office re-published "The Pulp and Paper Products (Restriction) Bill." The first print run of 1,800 copies contained a mistake—so the entire consignment was pulped.

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*JAMES I. McCORO
MEMORIAL LECTURES*

October 24, 1990



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PROGRAM

- Welcome: Roland M. Frye
Chairman of the Board of Trustees
- Introduction of Daniel W. Hardy, *Director*
- Introduction of David B. Burrell
- Address: "Naming God among Jews, Christians and Muslims"
- Reception

REV. DAVID B. BURRELL, C.S.C.

David Burrell is the Theodore M. Hesburgh Professor of Philosophy at the University of Notre Dame, and a priest of the Congregation of Holy Cross. A specialist in philosophical theology, he studied as an undergraduate at Notre Dame, received his licentiate in sacred theology from the Gregorian University (Rome) and Ph.D. in philosophy from Yale University. He has been a recipient of Woodrow Wilson, Fulbright and Kent fellowships.

Joining the Notre Dame Faculty in 1964, and chairman of the Department of Theology from 1971 to 1980, he also taught at Chicago Divinity School, the National Major Seminary of Bangladesh, Perkins School of Theology and Princeton Seminary. He served as Rector of the Ecumenical Institute for Theological Research (Tantur) in 1980-81 and spent the next year as a visiting professor at Hebrew University (Jerusalem) while examining aspects of Islamic philosophical theology.

Burrell has written four books: *Analogy and Philosophical Language; Exercises in Religious Understanding; Aquinas: God and Action; and Knowing the Unknowable God: Ibn-Sina, Maimonides, Aquinas*. He has also edited three other books, written many articles and reviews for scholarly journals and recently co-translated Al-Ghazali's treatise on the Ninety-Nine Beautiful Names of God.

He has served on the boards of the Society for Values in Higher Education, the Association of Catholic Colleges and Universities, and the University of Notre Dame Press. Under the auspices of the Center of Theological Inquiry, he co-chaired a symposium examining the role of philosophy in theological education. While faithful to his Church and his religious

order, Father Burrell has been open to controversy and has maintained the high standards of rational discussion required in modern academic work.

DANIEL W. HARDY

Hardy is a native of New York City. He was educated at Phillips Exeter Academy, Haverford College and General Theological Seminary (NY). He was ordained to the Episcopal ministry in 1955. After serving as the first vicar of St. Barnabas, Greenwich, Connecticut, he taught at General Theological Seminary and then studied at the University of Oxford. He taught for two decades at the University of Birmingham, occupying the first post in England established specifically for the study of modern theology.

In 1986 Hardy was appointed to the Van Mildert Chair of Divinity at the University of Durham. There he served as the Chair of the Theology Department and Residentiary Canon of Durham Cathedral. As Moderator of the General Ministerial Examination of the Church of England, he established new standards for theological education. He was also instrumental in training minority candidates for leadership positions in the Church.

Author of *Praising and Knowing God*, Hardy contributed to *Keeping the Faith* and co-edited *On Being the Church*. He has written extensively for *Theology*, *Expository Times*, *Anglican Theological Review*, and *Scottish Journal of Theology*. He is also the former president of the Society of Theology, a British academic and professional society.

Hardy is married to Perrin (née Enyart), who is from Greenwich, Connecticut. They have four children.

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